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THE PASCHAL CELEBRATION IN EARLIER DAYS.

SOME years ago, Prof. Gamurrini discovered the manuscript of an interesting itinerary, written about 385 by a lady named Silvia, from Aquitaine in Gaul, then a Roman province. She was a relative of Rufinus, the well-known Minister of State to the Emperor Theodosius. In her carefully written diary, Silvia gives a detailed account of a journey to Palestine and a full description of the services of Holy Week as witnessed by her at Jerusalem.[1] There is no question of the authenticity of the document, nor of the trustworthiness of the lady, who, being a member of a religious community, made the notes for the benefit of her sisters at home. The account is of all the more value since the historian of the early Christian liturgy, up to the time of Pope Damasus, finds but scanty records in patristic literature on the subject. Definite lights are wanting, especially regarding the liturgical observances of the Church at Jerusalem, of which only St. Cyril in his catechetical sermons gives us some glimpses. At the same time we know from St. Gregory that the Roman liturgy incorporated in its official norm many of the traditional practices of the Church at Jerusalem.

The "Pascha" was originally Good Friday, or rather the

[1] The first edition of this interesting document was published in 1887 at Rome. Subsequently the late Count de Rossi added valuable archæological notes to the text, throwing light upon the incidents of the diary and the personality of Silvia, who is honored as a Saint in the ancient Church. This edition issued from the Vatican press in 1888, under the title *S. Sylviae Aquitanae Peregrinatio ad loca sancta.*

period from Friday to Easter Sunday, sometimes called *Transitus Domini.* Indeed Tertullian uses it alternately for Good Friday[2] and for Easter Sunday.[3] In reality the name was merely the Aramaic form פַּסְחָא for the Hebrew פֶּסַח, which has been generally adopted by Christians of every nation. Easter was the first and greatest of the feasts celebrated throughout the Church, and took, so to speak, the legitimate place of the Jewish Pesach. The Resurrection of Christ, like the Passover, commemorated the delivery of God's people from the bondage of Satan, being the solemn record of the final act in the covenant of the Redemption, and marking its two principal moments, the death and the glorious rising of our Lord. The sadness commemorative of Good Friday was but the prelude, like a sombre vigil, to the feast of Easter, which was called *dies felicissimus, solemnitas solemnitatum,* or, in the words of St. Leo, *dies solus magnus.*

The Lenten season, which preceded Easter, began, at least in Palestine and other parts of the East, full eight weeks before Easter Sunday. Saturdays and Sundays were not, however, reckoned as days of strict fast.[4] At Vespers on Holy Thursday the faithful gathered in the church to hold vigil, and the services were prolonged to the rising of the sun on Good Friday. Then again at noon the Christians assembled to commemorate the Way of the Cross and the death of our Lord at the ninth hour. The description given by St. Silvia, of the manner in which this was done at Jerusalem, where a relic of the Holy Cross was exposed for veneration, and of the devotions at the different stations marking the scenes of our Lord's Passion, is extremely touching. There was no Mass on Friday or Saturday, not even the *missa praesanctificatorum;* but towards evening of Saturday the bishop went to the basilica "Ad Martyrium," where the white-robed neophites awaited him for baptism. Then the Sacrament of Confirmation was given to the newly baptized right over the tomb of our Lord, whence all went in solemn procession, chanting

[2] *De Orat.* VIII, *al.* XIV.
[3] *De Corona* III.
[4] *Sylviae Peregrinat.*, p. 53.

hymns, to the principal cathedral, where numbers of the faithful, who had kept vigil, awaited them. Afterwards the bishop blessed the new fire and celebrated the Mass, at the end of which all went to the crypt of the Resurrection, where Mass was celebrated a second time and the Paschal Communion was given, it being then daylight.

Eusebius, St. Gregory of Nyssa, St. Augustin and other early Christian writers make mention of the splendor with which this feast was celebrated wherever the faithful were free to exercise the Catholic worship. The Christians illuminated not only the churches, but also their houses, and kept up processions with chants of *Allelujah* all through the night from Easter Saturday to Sunday. In the East this practice has been to some extent retained; in the Western Church the Easter ceremonies are all performed on Saturday morning, including the Paschal Mass. In many places the custom of celebrating two Masses on Easter Sunday, one early to commemorate the Resurrection, the other for the Paschal Communion, is still observed; and in some of the old French and Spanish missals of the early Middle Ages we find the rubric prescribing that each priest celebrate two, or in some cases three, Masses on Easter-day, and throughout the octave. At these Masses the recently baptized Christians assisted in their white baptismal robes, with lighted tapers in their hands. Originally these ceremonies of the Eastern Church appear to have been observed as well in the West; and the fact that in the papal Mass of this day the Epistle and Gospel are still chanted both in the Latin language and in the Greek, indicates no doubt the desire of the Roman Church to recognize this ancient bond between the liturgies of the Eastern and Western Churches. The Preface of the Mass, as originally found in the Gregorian Sacramentary, was very long; our present Paschal Preface is simply an abbreviation of the same. Whilst the Masses and the intervening procession to the Holy Sepulchre, which was customary in many churches, prolonged the morning services of Easter Sunday, the canonical offices of the Breviary were shortened, perhaps on that very account. The custom of having but one nocturn for matins dates very far back; the hymns, chapters, and responses are all omitted.

Closely connected with the liturgical celebration of the Resurrection festival was the expression of joy and gratitude, as manifested in certain popular customs of civil and domestic life. Among these must be counted in the first place the blessing of the Easter food, especially of lambs, which took place sometimes in the vestibules of the churches, sometimes in the homes of the faithful. Anciently, it was a custom for the bishop and clergy to take the Easter repast in common; and it was with this end in view that the faithful contributed victuals, especially eggs, which at the same time served as a symbolical expression of the benefits of the Resurrection. It is needless to state that some customs of pagan tradition which had a strong hold upon the people were retained, but elevated and refined by substituting for them a spiritual motive symbolizing the mysteries of the Christain faith. This may be said of the offerings of seedlings at or about the Easter-tide, which was the opening of spring. In course of time these gifts became universal, and the offering of eggs took in some parts the form of regular tithes, called *ovagium*, brought by the faithful on Easter-day to the clergy.

Akin to this blessing of the homes and food, for which the ritual still assigns special prayers, is the blessing of the fire. The lighting of the Easter fire is a well-known custom which goes back to the earliest days of Christianity in Europe, and was probably also derived from some previously existing practices by which spring was inaugurated. We read in the Life of St. Patrick that during Holy Week of 433 he went from Slane (Meath) to Tara, and there lit the Easter fire, which, being a violation of the local law, aroused first the anger of the King Laeghaive and of his druids, but afterwards, when the Saint was brought to trial for the act, became the occasion of his explaining to the King the Catholic doctrine of the Resurrection.

A curious custom, not so generally known, was one which obliged the clergy from the bishop down to take part in the popular sports of Easter-day; even the archbishop had to play ball with the common folk. "Sunt nonnullae ecclesiae in quibus usitatum est, ut vel etiam episcopi vel archiepiscopi in

coenobiis cum suis ludant subditis, ut etiam se ad ludum pilae demittant." Beleth,[5] a commentator of later date, adds this quaintly disapproving observation: "quamquam magnae ecclesiae hanc ludendi consuetudinem observent, videtur tamen laudabilius esse, non ludere." Everybody has read of the "Bergeretta," which recalls a custom still existing in Spain, namely, the graceful dance before the Blessed Sacrament. A French "Ordo" of 1662 still has the following rubric for Easter Sunday: "Sumpto prandio et finito sermone domini canonici et capellani, manibus se tenentes, choream agunt in claustro, vel in medio ecclesiae, si tempus sit pluviosum. Postea itur in capitulum et ibi fit collatio. Bibitur trina vice; etiam distribuuntur poma carpandorum."

Nor could anyone at wish absent himself from many of these ceremonies without being duly forced to make reparation, as is testified by many popular traditions. Thus there existed up to the last century in some parts of France a custom which showed an odd zeal and vigilance regarding the punctual attendance of the clergy at the Easter service. If any cleric, priest or prelate, was not in the church early of a morning during the Paschal octave, so as to take part in the intoning of the first psalm of matins, forthwith several clerics, with a vicar or canon at their head, were deputed to go to the house of the absentee. Under the singing of the *Haec dies* he was taken from his bed, profusely sprinkled with Easter water and, as soon as he had dressed, marched in procession to the church. Afterward he was obliged, in penance for his sloth, to give a breakfast to all those who had taken part in the procession.

This penal proceeding in the case of sleepy clerics had its counterpart in a custom which allowed husbands to beat their wives with little rods on Easter Monday, and the common law protected the weaker spouse, if she wished, on Tuesday of Easter-week to return the compliment. The ostensible object was to remind married people that they had a Christian duty to correct each other.

There are numerous other customs observed on Easter-day in different countries which have a more or less religious color-

[5] *Explic. Div. Off.*, c. 120.

ing or motive, and are traceable to remote antiquity. We have not the space allowed us to mention them here; but they all have this peculiarity about them that they testify how deeply and thoroughly the religious idea entered into every phase of popular life. Religion was not with the early and mediæval Christians as it is with many of us to-day, a thing apart from daily conduct, to be thought of at intervals and with reserve. The mediæval Catholic lived in his faith, placed all his energies under its direction, and thus found himself capable of conceiving an enthusiasm which unselfishly accomplished great works for the glory of God. This spirit generated those magnificent works of architecture and sculpture and painting in honor of the Most High, which mark the activity of the "Dark Ages!" and to which our enlightened age, with all the experience of the past to copy from and improve on, with all the mechanical devices brought about by an evolution of the observing mind which should make the work so much easier, has never been able to approach!

H. J. HEUSER.

THE PRIEST ON SICK-CALLS IN CONTAGIOUS DISEASES.

NO man is more exposed to the danger arising from contagious diseases than the priest. His ministrations are of a nature that makes fear for his health or life a secondary matter, if, indeed, it enters at all into his thoughts during the missionary work that calls him to the sick-bed in season and out of season, regardless of his convenience or bodily disposition. Indifference, however, to danger of this kind, which arises from the character of the priestly office and the spirit of sacrifice connected with the life of a pastor of souls, may become a wrong. Neglect of necessary and possible precautions involves a probable injury either to himself or to others that have the duty or the right to preserve their lives if they can.

Through the progress of medical diagnosis, and the discovery of numerous prophylactics, it is not difficult to prevent, or at the least to lessen, the dangers arising from contact with

infectious diseases. An exposition of the methods to be used for this purpose constitutes a useful chapter in Pastoral Medicine, which is a theme not by any means sufficiently represented in English Catholic literature. In dealing with the subject here, I shall briefly sketch the nature of the various diseases that present a danger of contagion, and thereafter describe the most practical way in which that danger can be prevented by the priest while visiting the sick; and, finally, I shall treat of prevention of contagious diseases in schools.

I.—Nature of Contagious Diseases.

There are about twenty-nine infectious diseases, that can cause death, found in the United States. Some of these diseases are common, some are rare; some can be taken by merely going into the sick-room, others are of a nature that requires the breathing in or the swallowing of the infection, or an introduction of the infection through a mucous membrane or a break in the skin; a third group, while they have specific causes and exist epidemically, are not communicated directly from man to man.

Physicians know the origins of some of these diseases, in other cases they know how the diseases are communicated, but they are not yet able to find the specific cause; and there is still another group of whose etiology they are entirely ignorant. Those diseases whose causes are certainly known are mostly a series of specific symptoms or effects following the introduction of certain bacteria into the body.

The term bacterium is a generic name for micro-organisms of a vegetable nature. These bacteria are so small that only the highest powers of a modern microscope reveal them to the eye; hundreds of them, moving like soldiers abreast, could float together through the eye of a needle, but under favorable conditions they multiply so rapidly that some of them within a few days after introduction may be found in millions in almost every square inch of the body. When a bacterium is shaped like a straight rod, it is called a bacillus; when it appears like a period in type, it is a coccus. There are in-

numerable harmless and very useful bacteria, and a few that can cause disease, just as there are useful and poisonous plants. All fermentation, all disintegration of organic matter, are caused by bacteria.

The pathogenic bacteria produce a poison, a toxine, which is carried throughout the body by the blood, and that poison causes the symptoms we classify as, say, diphtheria or typhoid. We know the micro-organisms that cause diphtheria, tuberculosis (when tuberculosis is in the lungs it is popularly called "consumption"), septicæmia, and pyæmia or "blood-poisoning," pneumonia, Asiatic cholera, anthrax or wool-sorter's disease, tetanus or lockjaw, leprosy, glanders, actinomycosis, the bubonic plague, typhoid and yellow fever. The bacterium that brings about influenza or the *grippe* is probably determined; and we have isolated the micro-organisms that produce the different malarial fevers; but the causes of malaria are plasmodia, which are not classed among the bacteria. There is some doubt yet concerning the origin of erysipelas, relapsing fever, and dysentery. We know nothing about the direct source of smallpox, scarlet fever, measles, typhus, and other diseases, but it is extremely probable that these infectious diseases are also brought about by bacteria. A cold does not "turn into pneumonia" or consumption, and patients are not "threatened with typhoid"—the bacillus of typhoid is present or it is not; it does not waste time threatening.

When a person has one of the infectious diseases for which an effectual antitoxine has not yet been discovered, the physician does not cure him. All that medicine can do is to meet symptoms, nurse and sustain the patient until nature conquers the infection—or is conquered. Skilful nursing in a disease like typhoid can reduce mortality to three per centum. The body is made up, as everyone knows, of countless millions of cells, and the most important part of a cell seems to be its nucleus. When the poison, the toxine, of diphtheria, for example, is carried to a cell by the blood the nucleus is destroyed, and if a sufficient number of nuclei are broken up the patient dies. When the body's cells are irritated by one of these toxines, the cells begin to throw out an antitoxine, which

neutralizes the toxine, as an alkali neutralizes an acid. If the patient can make sufficient antitoxine to neutralize the toxine poured in by the bacteria, he convalesces; if the toxine overpowers the antitoxine, he dies. In some diseases, smallpox and typhoid, for example, the cells make an excess of antitoxine, which remains in the body for years, and if the person is again exposed to infection the stored antitoxine at once renders the infection harmless. Hence we seldom take smallpox twice, but second attacks occur. In some diseases, like pneumonia and diphtheria, only enough antitoxine is made to meet the single onset of the bacteria, therefore we may be repeatedly infected with these diseases. Dr. George F. Nuttall, an American, discovered the facts that led to this knowledge; Kitisato, a Japanese, advanced the knowledge; and Behring, Roux, Calmette, and others invented means to make antitoxine artificially in the bodies of horses and other animals. They now introduce prepared antitoxines into the circulation of a patient at the beginning of some diseases, instead of letting his body-cells make it, with possible failure. This is one of the greatest discoveries of modern medicine. Pasteur's inoculation for rabies and anthrax resembles this method in principle, but the antitoxine is artificially made in the body of the patient himself.

A very important fact in relation to contagious diseases is the matter of susceptibility. If we caught contagious disease as often as we are exposed to infection, the earth would soon be a desolate wilderness. Four years ago, during an epidemic of smallpox in the city of Washington, 187 persons, to my personal knowledge, were exposed to one group of 39 smallpox patients without taking the disease. I do not know how many of these exposed persons had been vaccinated. The unharmed had been present in sick-rooms or had even nursed the patients, not knowing that the disease was smallpox. In the same epidemic eight persons lived in the same rooms, or visited frequently two patients that afterward died of black smallpox before discovery by the health department, and no one of the eight took the disease. A man, however, that had been near one of these two patients without injury to himself,

went into a dramshop, remained a few minutes, and left the disease to the bar-keeper. Another of the eight started the epidemic throughout the city.

Wassermann (*Zeitschrift f. Hyg.*, 19 B., 3 H.) made a number of experiments that showed there exists a remarkable resisting power against diphtheria in many adults and children, and that this immunity may be so great as to render the individual himself entirely free from even a sore throat, while he may infect others as malignantly as if he had succumbed to the disease. A slight case of diphtheria, scarlet fever, or varioloid in one person can cause malignant forms of these diseases in others. Wassermann found one series of seventeen children, from one-and-a-half to eleven years of age, and thirty-four adults, in which eleven children and twenty-eight adults were not only immune to diphtheria, but some of them had enough congenital antitoxine in their blood to actually neutralize a tenfold fatal dose of diphtheria toxine. This explains many mysterious outbreaks of diphtheria; such immune persons are infected and they carry about the disease unconsciously. I have seen a mother kiss a child dying of malignant diphtheria and the woman did not get even a sore throat, but a European princess was killed a few years ago by doing the same thing.

Various means have been known for the past twenty years for destroying bacteria, but unfortunately these means are effective only outside the human body. What will kill bacteria in a man will kill the man, except when such means are applied to ordinary wounds. This imperfect means, however, has made modern surgery possible. If articles infected with bacteria are boiled in water for ten minutes the bacteria are destroyed; if they are touched by a solution containing bichloride of mercury, carbolic acid, or other chemicals, in certain proportion, they are rendered harmless. The fumes from burning sulphur, if rightly concentrated, will kill some bacteria, and the fumes of formaldehyde used correctly will destroy any bacterium. Actual contact of these poisons in sufficient strength is necessary to destroy the contagium of any disease. A teaspoonful of burning sulphur will fill a house

with choking, dangerous fumes, but two pounds of sulphur burned in an ordinary bed-room will have no effect whatever on the diphtheria bacillus and very little on any other disease. Sprinkling disinfectants about the house, and setting saucers containing disinfectants in rooms, are ignorant nonsense. A deodorant does not disinfect because it removes a stench—a knife cuts just as badly whether it be odorless or vile with musk. Chloride of lime is a good disinfectant, but it must touch the bacteria—it is a mere deodorant otherwise.

It is necessary to explain in part how infection is spread before describing means to avoid that infection. Eruptive contagious diseases, like smallpox, scarlet fever and measles, so affect the skin that during convalescence the outer skin scales off. In severe cases of smallpox and scarlet fever the entire outer skin of the hand may peel off like a glove. We do not know the causes of these three diseases, as I said before, but there is no doubt that the contagion, wherever else it may exist, is always found in the scaling skin. As the patient grows stronger the scales become finer, until at last they lie as mere mealy dust in the hollows of the elbows or other parts of the body. Down to the very last these scales are infectious, and they will retain the infection for months, probably for a year or more. These scales float in the air of a sick-room, fall on the clothing of visitors, are carried away by the shoes of those that leave the room. The scaling off may continue for three weeks. These three diseases are infectious even before the scaling begins, sometimes before the rash is well out. Scarlet fever is a disease of children, but it may attack adults. Measles is sometimes a very fatal disease in camps.

Influenza or *la grippe* is an infectious disease that spreads with extraordinary rapidity, and one attack gives no immunity. When uncomplicated it is not fatal, except in the delicate and the aged; with these it is frequently fatal. It is probable that a disposed person can take the disease by remaining in the room of one ill with influenza.

Yellow fever is now confined to the Southern States, but it has gone as far north as Boston. The disease is spread by

infected clothing, etc., but not by the mere presence of the patient.

Typhus, called also hospital fever, jail fever, camp fever, and ship fever, is now fortunately rare, but there was an outbreak of this disease in New York in 1881. It is one of the most contagious and deadly diseases, and physicians do not escape it. Mere presence near the sick is enough to cause infection.

Relapsing fever, called also famine fever and seven-day fever, is now rare. It may be communicated from person to person, but it is not so infectious as typhus and not very fatal.

One must swallow the bacteria that cause typhoid and Asiatic cholera to become infected by these diseases, but that swallowing, especially of cholera, is done readily if intelligent care is not taken. The bacteria of these two diseases get into drinking water, especially well-water, into milk, into food washed with infected water; they get on bed-clothing, door-knobs, and other objects touched by patients and nurses. They very rarely float in the atmosphere, unless when dried excreta is trodden upon, although Pettenkofer holds that cholera arises like a miasm from certain soils. Cholera spreads along lines of travel. Typhoid is an autumnal disease, but it is always in the country; we have had six epidemics of cholera in America during this century.

Dysentery is one of the four great epidemic diseases; it destroys more life than cholera, and it is worse to armies than any other enemy. The infection must be swallowed, as in typhoid and cholera.

Erysipelas in alcoholic patients and the aged is often fatal. The infection may be carried by a third person; it gets on what the patient touches, and it enters by some break in the skin usually.

Septicæmia and pyæmia, popularly called "blood-poisoning," are caused by pus bacteria, and tetanus or "lock-jaw," and anthrax may all be infectious through broken skin, but there is rarely any danger to a visiting priest from these diseases, if ordinary precaution is taken. Actinomycosis is a rare disease, caused by a fungus, and it is taken in probably by eating beef, rye, or barley infected with the parasite. If the

infection gets into the lungs or mouth, the sputum will probably contain the fungus, and the priest might get the infection on his own hand if not careful. Mere washing with soap and water will never disinfect the hand. Glanders can be taken from horses infected with the disease. When this disease is in the nostrils it is called glanders; when under the skin, it is called farcy. The acute cases in man are nearly always fatal. In anointing a man afflicted with glanders the priest might infect his own hand.

Rabies, or hydrophobia, a rare disease in this country, is communicable by inoculation, but it is doubtful that the disease has been communicated from man to man. There is a false hydrophobia observed in excitable persons that have been bitten by a dog thought to be mad. In the real rabies there is a premonitory stage, a furious stage, which lasts from a day and a half to three days, and a final paralytic stage. It would be well to wait for the paralytic stage before anointing the patient, because in the other stages the slightest touch causes spasms. A dog really mad does not foam at the mouth, nor rush along snapping at everyone. A glue-like mucus hangs from his jaws, and he slinks along.

Leprosy is found here and there along the Mississippi Valley from Louisiana to Wisconsin, and in Florida. There is little danger to the priest giving the last Sacraments to a leper, but the patient should not be directly touched. Mountain fever is often typhoid. There is a disease, now rare, called "milk-sickness," which was once very fatal in the Western States. The infection comes from cattle that have "trembles," especially from the milk of such cattle. It is probably not communicated from man to man. Beri-beri is sometimes found among the crews of fishing vessels. The cause is not known, but it is supposed that the infection comes from fish, and it is most probable that this infection cannot be passed from person to person. The fatal malarial fevers and cerebro-spinal meningitis (called also spotted fever) seem to be not directly contagious.

Diphtheria is commonly a disease of children, but it may affect adults fatally. It is caused by the Klebs-Loeffler bacillus, and it most frequently attacks the throat or nostrils. It can

start in a cut in the skin or on any mucous surface, as the inside of the eyelid. The contagion of diphtheria is not in the breath of the patient. The same is true of any disease caused by bacteria, but Osler thinks that the breath of smallpox patients is infectious. The bacilli of diphtheria are carried out of the mouth and get on articles touched by the patient. The spread of this infection will be described in the third part of this article.

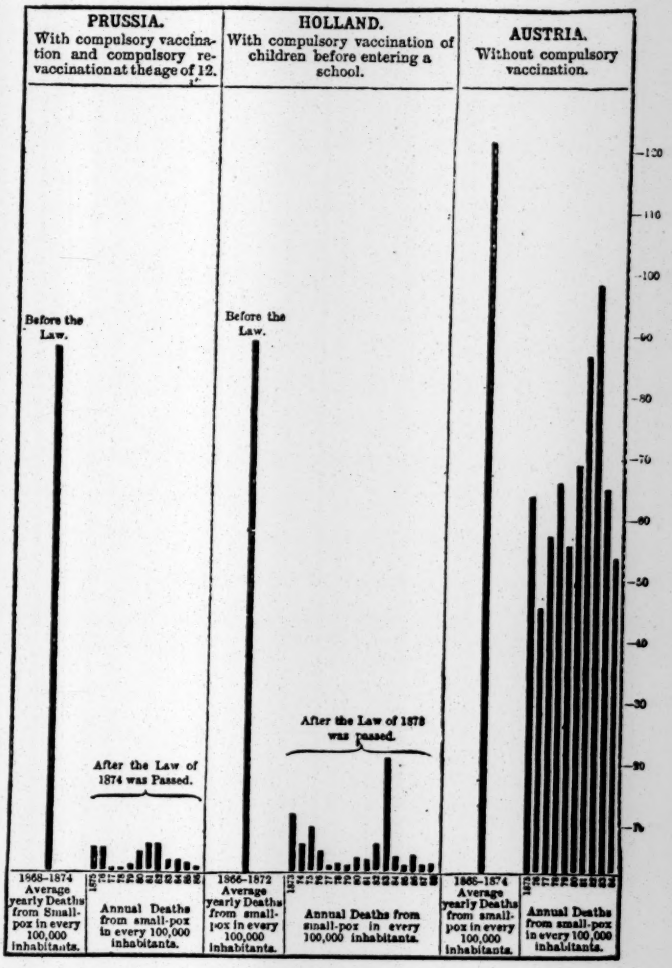
II.—The Last Sacraments in Contagious Diseases.

After these preliminaries we may speak of the precautions to be observed in giving the last Sacraments in contagious diseases. The precautions are simple and easily taken for most of the contagious diseases, but for smallpox, typhus, relapsing fever, malignant scarlet fever, and malignant measles the methods for the prevention of a spread of infection are complicated. The same methods, however, do for all these diseases. We may take smallpox first as a typical bad case, and afterward I shall describe the precautions to be observed in dealing with the less dangerous diseases.

The priest himself may be immune by having had smallpox —varioloid is also smallpox—he may have natural immunity, which is extremely rare, or he may be protected by vaccination, but in any case he will carry away infection and spread the disease unless he disinfects himself perfectly.

Vaccination is a cross-immunization, as bacteriologists say, for smallpox. In vaccination a person is intentionally inoculated with the toxine of vaccinia or cow-pox, and the antitoxine formed by his body-cells not only renders him immune for some years against the vaccine toxine, but also, in a vast majority of cases, against the toxine of smallpox. I insist upon this fact, because the anti-vaccination agitator is always with us. Because some children get ulcers from dirty vaccine virus in the hands of careless physicians, therefore, these agitators say, we should do away with vaccination; but because people are sometimes hurt by railway trains, should we do away with railways? Scrofulous children will always find vaccination severe, but smallpox will kill them.

During the eighteenth century, according to Neimeyer's calculation, 400,000 people died every year from smallpox in Europe alone; now, through the blessing of vaccination, the


PRUSSIA.
With compulsory vaccination and compulsory re-vaccination at the age of 12.
HOLLAND.
With compulsory vaccination of children before entering a school.
AUSTRIA.
Without compulsory vaccination.
Before the Law.
After the Law of 1874 was Passed.
Before the Law.
After the Law of 1878 was passed.
120
110
100
90
80
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1868-1874 Average yearly Deaths from Small-pox in every 100,000 inhabitants.
Annual Deaths from small-pox in every 100,000 inhabitants.
1866-1872 Average yearly Deaths from small-pox in every 100,000 inhabitants.
Annual Deaths from small-pox in every 100,000 inhabitants.
1868-1874 Average yearly Deaths from small-pox in every 100,000 inhabitants.
Annual Deaths from small-pox in every 100,000 inhabitants.

disease is so rare that most physicians practise for a lifetime without ever seeing a single case. In 1707, in Iceland, 18,000 of the population of 50,000 died of smallpox, and in 1891, 25,000 persons died in Guatemala from this disease. Vaccina-

tion does not always prevent infection by smallpox, but Welch reported in 1894 that the death-rate in one series of 5,000 cases was 58 per cent. in the unvaccinated and only 16 per cent. in the vaccinated, when the vaccinated took the disease at all. More than 90 per cent. of the vaccinated escaped the disease altogether. The accompanying diagram, originally published in the *Melbourne Argus* and copied in the *Philadelphia Medical Journal*, shows the value of vaccination. In Montreal about the year 1875 there were anti-vaccination riots among the French Canadians, and as a consequence most of the inhabitants of that city were not vaccinated for a long time. In 1885 a Pullman-car conductor brought smallpox from Chicago. 3,164 persons died in Montreal in the resulting epidemic, and thousands had the disease. 2,717 of these deaths were among children under ten years of age. Five years ago there was an outbreak of smallpox in Washington, in which there were only 56 cases, but to control the disease cost $15,000, and most rigid economy was observed. The loss to the Federal Government from the closing of some of the department offices was over $20,000. Vaccination should be renewed every ten years as the uttermost limit, better every five years.[1] Be sure that the vaccination is successful; a sore arm is no proof.

When called to a smallpox patient the priest should put on old clothing, because the disinfection may somewhat injure the cloth if it is not done with formaldehyde. Send a second suit of clothing to the dressing-room of the hospital disinfecting house, or to the patient's home. In either case wrap this second suit carefully in paper, and leave the unopened package in the room in which you will disinfect yourself after administering the last Sacraments. Carry nothing in your

[1] On January 23d, of this year, Father Theophilus Pudlowski was taken to the St. Louis Smallpox Hospital, where he had become infected while giving the last Sacraments to a dying servant girl. He had not been vaccinated recently, and the vaccination just before this sick-call was too late.—Whilst these lines are going to press, the Chicago *Chronicle* (March 8) announces the death, yesterday, of Father J. A. Hartnett, at Dallas, Texas, from small-pox, contracted while giving the last Sacraments to persons ill with the disease. He walked six miles to the pest-house while the thermometer was 11° below zero, and possibly his exhausted condition made him particularly susceptible to the germs of the disease.

pockets that is not necessary—no money, watch, nor ritual. You cannot safely disinfect a book without rendering it useless. Memorize the prayers and ceremonial, or write them out on paper, which can be burned in the hospital or patient's house. Do not trust to your memory in your first case, because a bad case of smallpox may be so horrible a sight as to frighten anything out of a man's memory. There may be no mouth nor eyes apparent, and the whole head may be one hideous ulcer.

Take three bottles in your pockets, one containing three or four ounces of a 10 per cent. solution of *pure* carbolic acid, and a second containing two or three teaspoonfuls of a mixture consisting of one part of bichloride of mercury and two parts *strong* hydrochloric acid. Both these disinfectants are, of course, violent poisons. Take in the third bottle 1,000 cubic centimetres of commercial formaldehyde (called also formalin). If you cannot get formaldehyde, take four pounds of powdered sulphur in a paper bag for each thousand cubic feet of space in the room in which you will disinfect your clothing after you have seen the patient. To be sure, take eight pounds of sulphur, which will disinfect your clothing in any ordinary bedroom. If you can find a small closet two pounds may do. Leave these bottles and the sulphur, if you take sulphur in place of formaldehyde, in the room in which you will disinfect your clothing and body after you have been in the sick-room. If you go to a hospital you will commonly find disinfectants there, but sometimes hospital disinfectants are not reliable.

Lest there be no fire in the sick-room, take with you also about two ounces of *strong* sulphuric acid in a bottle well closed with a glass stopper. Secure the stopper with twine. Get strong acid—the acid of the druggist is usually dilute. You can pour this acid in a chinastone dish and destroy the remaining cotton and oil after Extreme Unction,—and the ablution water, if you do not give it to the patient,—by dropping them into it. You should be careful in handling this acid, because it burns like a hot coal. Warn the nurse that the liquid is vitriol.

The priest may be obliged to administer baptism, to hear confession, to give the Viaticum and Extreme Unction. Before starting on the visit, find out from the physician in attendance whether the patient can receive the Viaticum, whether he can swallow it or not, whether he can open his mouth enough to receive it. Ask also about the possibility of vomiting. In vomiting cases you cannot experiment with an unconsecrated particle as in non-contagious cases, and the Blessed Sacrament must not be brought into the room at all if It is not to be received by the patient. You cannot consume It yourself in a smallpox room unless you recently have had the disease. If, through misunderstanding, you bring the Sacred Species into the room and the patient cannot receive It, I see no way out of the difficulty in ordinary cases except by dipping the pyx containing the unconsumed Species into the carbolic acid solution to disinfect the pyx. If the pyx is well made it should be water-tight, and the case is one of urgent necessity. This statement is, of course, a mere conjecture on my part, to be solved by the proper authorities. If the carbolic acid leaks into the pyx the particle would be poisonous thereafter. A pyx well wrapped up in the pocket will most probably be not infected, but the wrapping may be infected, and if you take it out of that pocket when leaving the house you will certainly infect your second clothing. You cannot well disinfect the pyx containing the Blessed Sacrament in the disinfecting room by exposing your clothing to the fumes of formaldehyde, because this requires fourteen hours' time. Every inch of everything that goes into the smallpox room must be disinfected, otherwise you will spread the disease and endanger life or cause death,—hence the importance of knowing whether the patient can receive communion or not. I am too well aware that if you consult the ordinary physician about my doctrine in this case he will probably say I exaggerate the danger; but I warn you that very few practising physicians, no matter how skilled they are in asepsis in surgical work, know the principles of house disinfection after contagious diseases. This is not taught in the medical school, but in the bacteriological laboratory. Medical schools have bacterio-

logical laboratories, but they only begin that branch of science —they teach enough bacteriology to enable the student to diagnose some cases.

Here, in passing, I should like to call attention to a habit many priests have unconsciously—they touch with their fingers the lips or tongue of nearly every communicant at a railing. This is extremely unpleasant to the laity, to say the least, and it might be a cause of infection.

The ordinary leathern covering for the pyx should not be used in a smallpox room, because leather cannot be readily disinfected except by formaldehyde, and in any case it is better left out of the room. Put the pyx inside a corporal and wrap the corporal in a piece of linen. You can dip the linen and the corporal in the carbolic acid solution after you leave the room. Do not bring anything into the room that may not be dipped into this solution. The carbolic acid solution will not injure cloth or metals; bichloride of mercury will injure metal.

So far as I can learn there is no permission to dispense with a stole, therefore take an old one. Father Lehmkuhl says, with many others: "Graviter peccatur ab eo qui sine urgente necessitate sine ulla sacra veste unctionem administrat." Since it is easy to disinfect a small stole, there seems to be no grave necessity for dispensing with it.

The oil-stocks should contain only as much oil as is necessary for the occasion, because what remains after Extreme Unction must be destroyed in the sick-room. Do not carry an oil-stock case of leather. Make a few "penicilla" at home by fastening bits of absorbent cotton on sticks about six inches in length. You had better tie the cotton to the sticks with thread, unless you know how to make a laryngologist's swab. Carry these penicilla in your pocket, wrapped in paper.

Never touch anything in the room except when it is absolutely necessary to do so, and if the nurse can move or carry things for you let her do so. Do not touch the door-knob —tell the nurse to open and shut the door for you. Do not sit, unless obliged to do so, in a hospital ward, where you must get near the patient to hear confession. Try to stay in

the room as short a time as possible. If there is any prayer or ceremonial that can be omitted, by all means omit these. St. Alphonsus Liguori (*Theol. Mor.* lib. 5, tr. 5, No. 710) says there is no obligation to anoint both eyes and both ears, "si adsit periculum infectionis," but danger of infection is not materially increased by anointing both sides. Father Lehmkuhl says: "Excepta dispensatione Sedis Apostolicae addatur unctio pedum." When you anoint the feet do not touch the bed-clothing—make a nurse uncover the feet. The same authority holds that the penitential psalms and the litanies are not prescribed, therefore they should be omitted.

St. Alphonsus (loc. cit., No. 729) has these words: "Pastor ratione officii tenetur sub mortali dare[2] iis qui petunt, nisi justa causa excuset: etiam tempore pestis, modo possit absque periculo vitae; cum eo non teneri docent *Tann. Dian.* etc." If you have not had smallpox you certainly risk your life by going into the sick-room of a smallpox patient, and the danger is greater in typhus; but American priests have not yet begun to sneak out of danger of this kind behind a Moral Theology. The trouble I have had with them in such cases is that they are not fearful enough. Suppose a pastor were afraid, he would be obliged at any risk to go into such a room to hear confession or to baptize, and if he hears confession he may as well stay for the anointing.

Baptize by the short form; absolve by the short form. I do not know whether there is a strict obligation to genuflect before the Blessed Sacrament: if there is, try not to touch the floor with your knee. If the patient can receive the Viaticum let him lie on his back, and you should drop the Host into his mouth without touching him. St. Alphonsus says: "Non licet tempore pestis porrigere Eucharistiam medio aliquo instrumento . . . sed manu danda est." There is no need of an instrument anyhow. Since a smallpox patient may have difficulty in swallowing, it would be well to take only part of a host, if that action is permissible. If any small particle is left in the pyx make the patient take it. St. Alphonsus again says this may be done, and it would be almost certain infection to take it yourself.

[2] Extr. Unc.

It may not be well sometimes to give the patient the ablution water. Let the quantity of water used for the ablution be as small as possible; this water can be thrown into the fire if there is one in the room. Purify the pyx at the same time. If there is no fire leave the ablution water on the table, and after you have destroyed the oil, cotton, and penicilla in the sulphuric acid, as described above, you can pour the ablution water into the acid. On no account may the ablution water or the cotton be taken out of the room to be thrown into a sacrarium.

If you anoint a patient that has confluent smallpox you probably can not wipe away the oil with the penicilla or with anything else; the skin may be ulcerous, with scarcely a sound spot on it. Sabetti said that physicians told him there is no danger in anointing with the finger in such cases. The physicians are wrong, even if you have had smallpox. A few years ago in the Johns Hopkins University Hospital the bacteriologists got pus cultures from the hands of surgeons after these surgeons had employed the most elaborate system of hand-disinfection known to modern science.

When all is finished, leave the room immediately. It may be a consolation to the patient to have you with him, but the longer you stay, the greater the liability to infection, unless you have had smallpox.

When you leave the room take the pyx, the oil-stocks, the corporal, and stole with you—leave everything else behind, A properly constructed hospital for contagious diseases will have a disinfecting plant, but such hospitals are very rare. In a house of this kind there is a room in which you strip off all clothing worn in the ward. Then you pass into a middle room, where you wet your body with disinfectants. Lastly, you pass into a third room, where you put on a second suit of clothing. which you have already sent from your home. Attendants carry off the clothing you wore in the ward to disinfect it in the steam-room. Leave the stole with that clothing. Before you go into the ward, set a chinastone wash-basin near the door of the first, or undressing-room, but inside the middle or bath-room, and pour your carbolic acid solution into this basin.

When you have stripped in the first room, after giving the last Sacraments, open your pyx and oil-stocks, and take these and the corporal with you into the bath-room, and at once drop them into the carbolic acid solution. Leave them there until you have washed in the disinfectant, and be careful not to touch the basin with your hand when dropping the articles into the solution. When you are leaving the bath-room, take the articles out of the carbolic acid and carry them with you into the dressing-room; leave the carbolic acid after you. You must not, under any pretext, go back into the first room, nor even open the door to look into it.

Most smallpox hospitals are temporary buildings, and they usually have only one room for disinfecting. In such a case the method is that to be observed in a private house. Suppose the patient is in a private house. The preparation and the method in the sick-room are the same as for a hospital case, except that before going into the patient you have a room prepared for the subsequent disinfection of yourself. This room should be as near the street-door of the house as possible, and get as much furniture out of it as you can. If you can get two rooms, better still. When you have two rooms, strip off your clothing in the first, then go into the second room and close the door between the rooms. Disinfect the pyx, oil-stocks, and corporal in the second room, and disinfect and dress yourself, but do not return to the first room. Get out through a window, if this can conveniently be done, rather than pass through the first room. Leave the house as quickly as possible; do not touch anything, and do not stop to talk to anyone in the house. If the town has a disinfecting plant, let the men engaged in the smallpox service carry off the clothing you have worn in the sick-room to disinfect it.

If you can get only one room in which to disinfect yourself, have placed in one corner of this room, before you go into the sick-room, two chinastone or wooden vessels, containing the carbolic acid solution and the disinfectant for the body, and your second clothing. Do not use tin basins. After seeing the patient, strip in a corner removed as far as possible from the disinfecting dishes. Place the pyx, oil-stocks and

corporal in the carbolic acid solution, wet your body with the other solution and rinse it off, dress and leave as quickly as possible, taking the pyx, oil-stocks and corporal with you. Sometimes it is evident that the whole house is infected, and it is useless to try to disinfect your body there. In such a case go in a covered wagon to some building where disinfection is possible.

In disinfecting your own body it is not necessary to bathe in the ordinary sense of the word. Use the mixture of bichloride of mercury and hydrochloric acid described above. Tell the nurse that this disinfectant, which you will leave after you, is poisonous. Put one teaspoonful (no more) in a wooden bucket or a chinastone dish that will hold a gallon of water, and add a gallon of water. You will commonly not find a measure, but sixteen tumblerfuls of water make a gallon. With a sponge, towel, or your hand, wet your body all over with the liquid. Do not let the mixture get into your mouth or eyes. Be careful in wetting your hair and beard thoroughly. Do not use carbolic acid on your body. It is not so effective as the other mixture, and it has an offensive odor. Do not use any other disinfectant because a druggist tells you it is just as good. Nothing known at present is "just as good" as acid bichloride of mercury. Any drug connected with medicine is unreliable if patented; sometimes a patented article may be good, but we have no scientific means to know this.

If you are in a town that has no disinfecting plant whatever (and most towns are in that condition), try, at the beginning of an epidemic, to induce the authorities to build at the town limits an air-tight shanty, having at least one room 10 by 10 feet and 10 feet high. Stretch a few clothes-lines across the room, and have your sick-room clothing brought there in a covered wagon for disinfection by formaldehyde. This room can be used for disinfecting many articles of the sick which otherwise might have to be destroyed. You might get another small three-room shanty built for the disinfection of yourself, the physicians, and the convalescents. In such case you could ride from the patient's house in the town wagon and disinfect yourself safely and leisurely.

The only methods for disinfecting the clothing you used in the sick-room are by steam in a costly special apparatus, by formaldehyde fumes, or by sulphur fumes. You cannot use sulphur or formaldehyde without great inconvenience, even danger, in a house where persons are ill, because the fumes escape from the room and pervade the building. When you get a room suitable for using formaldehyde or sulphur, prepare it before you go into the sick-room by closing all air passages about the windows and doors with paper.

If you use sulphur, set a coal-hod or an old tin pan on two bricks in the middle of the room, but see that there are no holes in the bottom of the pan or hod through which burning sulphur could drip to the floor. For a like reason see that the pan is not too narrow nor too shallow. Put a paper bag of powdered sulphur in the pan. You must have at least four pounds of sulphur for each 1,000 cubic feet of air space, *i. e.*, for a space 10 by 10 feet and 10 feet high, otherwise nothing will be disinfected. If the room is larger than 10 by 10 feet use proportionately more sulphur. Hang your clothing loosely about the room and on chairs, do not throw it on the floor. Tell the nurse to fire the sulphur with a hot coal after you have left the house. Leave the clothing in the fumes for twenty-four hours. When you are getting the clothing out of the room after the disinfection keep the nurse away or she will reinfect it. Do not use the fancy block sulphur sold by druggists; get the powdered sulphur. Be sure it is well lighted before the room is closed.

Formaldehyde is better than sulphur. Arrange the clothing as for sulphur fumigation, then hang up a sheet in the room and wet this with formaldehyde, using 500 cubic centimetres of the commercial formaldehyde for each 1,000 cubic feet of air space, and leave the room shut up for fourteen hours. There are a number of apparatuses made for generating formaldehyde from wood alcohol, but they commonly fail in inexpert hands, either because too much alcohol is burned away before the platinized asbestos is made to glow, or the glow ceases because the asbestos has not been sufficiently heated.

I know that these instructions seem to be very complicated, but they are simple when once thoroughly understood. The fundamental notion is that every inch of clothing and body surface that entered a smallpox room can be infected, and it will be disinfected only by direct contact with certain disinfectants in proper quantity, and that, moreover, it is easy to undo all your work after the disinfection unless care is taken.

Everything that has been said here concerning smallpox disinfection is applicable to typhus, malignant scarlet fever, malignant measles in camps, and relapsing fever. There is no need of elaborate precaution in giving the last Sacraments to patients dying of other infectious diseases. Keep a bottle of bichloride of mercury tablets, and the direction on the label will inform you how to make a solution containing one part of the bichloride in a thousand parts of water. When you go to anoint persons dying of typhoid, septicæmia, pyæmia, dysentery, pneumonia, tuberculosis, anthrax, tetanus, rabies, actinomycosis, or the new Malta fever that we will acquire with our West Indian possessions, you need not wear special clothing. In such cases do not touch the door-knob, and do not touch things in the room without necessity. You may anoint the patient, applying the oil with your thumb, but before you begin drop a bichloride tablet in half a basin of water (do not use a tin vessel), and when all is finished wash your hands carefully in this solution, using no soap. As an additional precaution you might disinfect the oil-stocks in the ten per cent. carbolic acid solution when you go home. Yellow fever is not so infectious as is popularly supposed, and it is doubtful that general disinfection of the clothing and body of the priest is necessary. The infection seems to be more in the place than from the patient, but there is no doubt that the disease has been spread by clothing.

In diphtheria, erysipelas, leprosy, glanders, and Asiatic cholera act as in a case of typhoid, but anoint by means of penicilla of cotton. Do not touch the patient yourself. When you are leaving the room dip a piece of cotton or rag in the bichloride water and wet the soles and heels of your shoes where these have touched the floor.

If a child or adult dies of what the physician called membranous croup, putrid sore throat, or tonsillitis, you may be absolutely certain that the disease was diphtheria, and act accordingly. Be especially careful not to touch anything in a diphtheria or cholera room. Be watchful also lest a diphtheria patient unexpectedly cough into your face—he may thus throw the bacillus into your eyes. I have seen spectacles save a man in such a case. Do not permit a church funeral after death by smallpox, scarlet fever, measles, yellow fever, typhus, relapsing fever, diphtheria, cholera, or glanders.

Recapitulation for a smallpox case:

Be vaccinated.

Wear old clothing and nothing superfluous.

Take with you the bottles of acid bichloride, 10 per cent. solution of carbolic acid, strong sulphuric acid, and possibly formaldehyde or sulphur.

Take holy water, a stole, a paper on which are the prayers, oil-stocks without case, the pyx wrapped in a corporal, penicilla.

Leave your overcoat outside the house.

Prepare the disinfecting room before going into the sick-room.

Take into the sick-room only the sulphuric acid, the holy water, stole, written prayers, penicilla, oil-stocks, pyx. Do not use a crucifix.

Touch nothing needlessly.

Burn the cotton, oil, penicilla, and ablution water in the sulphuric acid.

Leave the acid and holy water after you.

Disinfect the pyx, the oil-stocks, the corporal in the carbolic acid.

Disinfect yourself.

Take a bath as soon as you reach home to get the disinfectant off your skin.

It remains to say a word in regard to contagious diseases in schools, which I hope to do in the next number of the REVIEW.

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MY NEW CURATE.

XX.—MADONNA MIA.

THE winter had nearly rolled by, and the sky was opening out its eyelids wider and wider, and letting in light to man and all his wondrous train of servitors. It was a cold, steely light indeed, particularly on those March evenings; and the sunsetting was a dreary, lonesome thing, as the copper-colored rays rested on hamlet or mountain, or tinged the cold face of the sea. But it was light, and light is something man craves for, be it never so pale. Will not one of heaven's delights be to see the "inaccessible light" in which God—our God—is shrouded, and to behold one another's faces in the light that streams from the Lamb? And so, very tempting as my fire is—and I am as much a fire-worshipper as an Irish Druid or a Peruvian Inca—I always like to go out as the days are lengthening and the sun is stretching out his compasses to measure in wider arcs the sky.

This evening, too, I had a little business with Father Letheby. As I entered his parlor, I carried a tiny slip of printed paper in my hand.

"You'd hardly guess what it is?" I said, holding it from the light.

"A check for a hundred pounds, or my removal!" he exclaimed.

"Neither. Read it!"

I am quite sure it was infinitely more gratifying than the check, to say nothing of the removal; and I am quite sure the kindly editor, who had sent me that proof of Father Letheby's first poem, would have been amply repaid for his charity if he had seen the shades and flushes of delight and half-alarm that swept like clouds across the face of the young priest. And it was not all charity either. The good editor spoke truly when he declared that the poem was quite original and out of the beaten track, and would probably attract some attention. I think, next to the day of his ordination, this was the supreme day in Father Letheby's life hitherto.

"It was very kind," he said, "very kind indeed. And how am I to thank you, Father Dan?"

"By keeping steadily at the work I pointed out for you," I replied. "Now, let me see what you have done."

"Do you mean about the books?" he asked.

"Yes," I said, determinedly, "and about the *horarium* I marked out and arranged for you. Have you conscientiously studied during the two hours each evening, and written from 11 A.M. to noon every day, as I appointed?"

"To be candid," he said at once, "I have not. First came the lack of books. Except Butler's *Lives of the Saints*, I cannot come across a single indication of what Basil and the Gregory's did or wrote; and my edition of Butler is expurgated of all the valuable literary notes which, I understand, were in the first editions. Then the moment I take the pen into my hand, in comes Mrs. Luby to know wouldn't I write to the colonel of the Connaught Rangers to get her little boy discharged and sent home. He enlisted in a fit of drink. Then comes Mrs. Moriarty with the modest request to write to the pastor of Santa Barbara about her little girl who emigrated to America sixteen years ago. Then comes—"

"Never mind," I said, "I have been there. But I won't accept these excuses at all. You *must* work, whether you like or no. Now, I am going to take away all excuses. I have been searching a lot of old catalogues, and I have discovered that these are the books for you. On the subject of 'Modern Pantheism' we will get:

"(1) Lewes' *History of Philosophy*, 4 vols.

"(2) Brucker's *Historia Critica Philosophiae*, 6 vols.

"(3) Tenneman's *History of Philosophy* (Cousin).

"(4) Emile Saisset's *Modern Pantheism*, 2 vols.

"(5) *History of Pantheism* (Plumtre).

"(6) *An Essay on Pantheism*, by J. Hunt, D.D.

"(7) *Spinoza*, by Principal Caird, LL.D.

"(8) *Spinoza*, by D. J. Martineau.

"(9) *Spinoza, his Ethics and Correspondence*, by R. Willis, M.D.

"(10) *Spinoza*, by Nourrisson.

"Now, on the subject of Ecclesiastical History we will get, read, and consult:

"(1) *Historia Literaria Ecclesiae*, by Cave.

"(2) Farrar's *Lives of the Fathers*, 2 vols.

"(3) Cave's *Lives of the Fathers*, 3 vols.

"(4) *Lives of the Fathers*, by the S. P. C. K.

"(5) The Bishop of Lincoln (Kaye) on *The Fathers and Early Councils.*

"(6) *Lives of the Fathers*, by the author of *A Dominican Artist*, 3 vols.

"(7) Neander's *Church History*, 8 vols.

"(8) Neale's *Oriental Church.*"

Here Father Letheby stopped me, as he broke from a suppressed chuckle into uncontrollable laughter.

"Why, Father Dan, what in the world are you reading? Don't you know that you are calling out a list of the most rampant heretics and disbelievers, every one of whom is probably on the Index? Is it possible that you cannot discover any English Catholic authorities on these subjects?"

"I have not seen them," I said mournfully. "And do you mean to say that all these Protestants, and many of them, you say, infidels, have not been interested in these subjects?"

"Well, I presume they would not have gone to the vast trouble of accumulating material, and writing ponderous volumes otherwise."

"And what are we doing? And if ever these grave subjects become of importance or interest to our youth, say in the higher systems of education, what books can we put into their hands?"

We were both in a brown study. These things make men thoughtful. At last Father Letheby said:

"How do they manage in the German and French universities, I wonder?"

"Depend upon it," I replied, "there is no lack of Catholic authors on every subject there. And I'm told the Italian priests take an extraordinary interest in these higher studies. And in France every French priest thinks he is bound to write at least one book."

"I never understood the importance of this matter till I met Ormsby," said Father Letheby. "He opened my eyes. By the way, Father Dan, I must congratulate you on the impression you have made there. Some things you said have made a vivid impression on him. He keeps on saying: 'A sixth sense! A sixth sense. Perhaps he is right after all.' And that dependence on the prayers of little children and the afflicted touched him deeply. Do you know, I think he'll come 'round."

"God grant it," I said, rising. "But I suppose this little project of ours is knocked on the head."

"You mean the books?"

"Yes."

"I fear so. The fact is, Father Dan, I find I have no time. Between my two hours with the choir on Tuesdays and Fridays, the Saturday and Sunday evenings in the church, the occasional evening out, and my correspondence, I don't know where to get time to fit in everything. And now, that you have been so good as to secure the sympathy of the editor of the —— for me, I think I may do something for him at intervals."

"I have regretted a few things during my life, young man," I said; "but I never regretted anything so much as to have sent on that poem of yours instead of sending it up the chimney."

"My dear Father Dan," said he, "what are you saying? Don't you know that the Pope himself writes poetry, and writes it well?"

"May God forgive him!" I said fervently. Then I got sorry, as this was not reverent, and a bright thought struck me.

"What kind of poetry does His Holiness write?"

"Why, the most beautiful Latin elegiacs and hexameters."

"I thought so," I said, triumphantly. "I knew that the Holy Father would write nothing but in the style of the divine Mantuan. If you do anything that way, my boy, I'll forgive you. Keep to your classics, keep to your classics, and you're all right."

It was delightful to find us, the last remnant of the great

generation of the classical priests of Ireland, backed up by the first authority in the world.

It was twilight when I left, and I made my usual detour around our hamlet. Outside the village and just beyond the schoolhouse, in a little cottage whose diamond windows are almost hidden under green creepers, lived Alice Moylan, the head monitress in our little school. I rather liked Alice, for when she was a little child of seven years, she gave me an idea of something for which I had been long seeking. It was a few years back, when I had not laid up my pen finally, but still retained the belief, with a certain author, that "there is no greater mental excitement, and scarcely a sweeter one, than when a young man strides up and down his room, and boldly resolves to take a quire of writing paper and turn it into a manuscript." And in these latter days of life I still sought for a vision of our Lady, which I could keep before my imagination when writing certain things in her honor. Now (perhaps I have already said it), I had a peculiar devotion to the Child-Virgin of the Temple and of the House of Nazareth, where in the noontide the Archangel entered and spoke his solemn words. And I never said the *Magnificat* but on my knees and with a full heart, as I thought on the Child-Prophetess of Hebron and the wondering aged saints. But I sought her face everywhere in vain—in pictures, in the faces of my little children; but not one came up to my ideal of what the little maiden of the Temple and Nazareth was like. At last, one day, little Alice came, and in her sweet oval face, and calm, entreating eyes and raven hair, subdued beneath such a dainty frilled headdress, I saw our Blessed Lady and wondered and was glad. And in those days of her simple childhood, before the awful dawn of self-consciousness, I used dream and dream, and put into form my dreams; and the face that haunted all my sacred and poetic conceptions of our dear Queen was the face of little Alice. But the child grew, and waxed in strength, but waned in beauty,—at least the beauty I regarded when the white soul looked out of the beautiful childish face. But Alice grew to be the village beauty, and she knew it. Every-

one told her of it; but the chief admirer was the little milliner, who lived down near the post-office, and whose simple life was a mixture of very plain, prosaic poverty, and very high and lofty romance. From this Miss Levis, who was a confirmed novel-reader, Alice learned that "she had the face and form of an angel;" that "her eyes had a velvety softness that drew you like an enchanted lake;" that these same eyes were "starry in their lustrous beauty;" that she had "the complexion of a creole, or rather the healthy pallor of the high-born aristocracy of England;" that "her figure was willowy and swayed like a reed in the wind;" and all the other curious jargon of the novelette—the deadly enemy of simplicity and innocence. Then Alice grew proud and vain, and her vanity culminated on the night of our concert in November, when she drew up for the first time her luxuriant black hair and tied it in a knot and bound it in a fillet, which was said to be the *mode à la Greque*. But she was a very pure, innocent girl withal, and exceedingly clever in her work at school.

I had missed her recently, but had been occupied with other thoughts until the time came for the quarterly salaries of the teachers; and I noticed in the returns from the principal teacher that Alice had been absent the greater part of the time. This evening, after leaving Father Letheby, I determined to call, unprepared to witness the little tragedy that was before me—one of those little side-scenes in the great drama of existence, which God turns suddenly to the front lest we should ever mistake the fact that our little world is a stage, and that we have all the denizens of the veiled eternities for our audience. Mrs. Moylan was one of those beautiful Irish mothers, who, having passed through the stress and storm of life, was moving calmly into the great sea of Death and Eternity. She had one of those Irish faces that were so typical of our race some years ago, and the intense resignation and patience of which rivalled the sweet innocence of our little Irish children for the admiration of such a keen and sympathetic observer as Dr. Newman. There were a few wrinkles in the pallid cheeks, and one or two lines across the white forehead, crowned with the clean white cap which our Irish mothers wear. She

looked, I thought, a little reproachfully at me as I entered, but only welcomed me with that courteous reverence which makes us priests so often humbled and ashamed. After a few words I inquired for Alice.

"My poor child hasn't been well, your reverence. We were jealous that you never asked for her."

I protested my utter ignorance of her illness, and inquired what was the ailment.

"You can see yourself, your reverence," the poor mother said, silently wiping away a tear. "But," she whispered, "don't pretend to see anything. She feels it very much."

I passed into the little chamber and was making my apologies to the poor child, when, in spite of her mother's warning, I started back, shocked and horror-stricken.

"Good God," I could not help crying out, "what has happened to you, my poor child?"

She smiled faintly, and then a tear rolled down the leprous cheek. Ay! indeed! my poor little Madonna, my little child, whose beauty was such a dream of Paradise, was changed. The large, lustrous eyes were untouched; but the fair cheek was one hideous, leprous sore. The black, glossy hair was now a few dirty wisps. The child, whose face and figure everyone turned around to look at a second time, was now a revolting mummy, seamed and scarred by some terrible disease. I had presence of mind enough to take up the thin, white hand; she picked the coverlet and said nothing. Her heart was too full of her misery to utter a word. I could only say:

"My poor child! my poor child!"

I turned to the mother.

"This is too dreadful! What has happened?"

"Dreadful enough, your reverence," she cried; "but welcome be the will of God!"

"But what has happened?" I cried.

Then, I thought it would be a relief to the poor child's feelings to tell me her own sad tale, so I said:

"Never mind! Alice will tell me all herself. Now, my child, tell me all."

She did, with all the humility and such gentle submission

to God's decree that I wept freely. It would appear that on the afternoon of that November concert, Alice, like so many other girls, was very much engrossed in her preparations for the evening. She had studied the *Young Lady's Journal* and several other works of interest and usefulness, and all day long was highly excited over her appearance. Once, when she was particularly engaged at the looking-glass, she heard some one fumbling at the half-door, as if anxious to come into the kitchen. Angry at being disturbed, she burst from her room, and saw in the framework of the door an awful sight. It was a poor woman, whose face was completely eaten away by a dread disease called nasal polypus. The nose was completely gone and the upper lip. The eyes stared out as if from a death's-head. The poor creature begged for alms; but Alice, flushed at the thought of her own beauty, and in a rage from being called away from her glass, clapped her hands and shouted:

"Well, you *are* a beauty."

"Not so handsome as you, alanna," said the afflicted one. "There was wance when, perhaps, I was. But your time may come. Mockin' is catchin'. Mockin' is catchin'."

And with these words the woman strode away.

"I could not get the thought of my sin out of my head all that day," continued Alice; "her face was always coming before me, until at last I gave up looking at the glass. But when the night came and we were all in the concert-room, my vanity came back again, for I heard people whisper as I was passing, and my foolish head was turned. Then, when it was all over, and the girls broke into groups, and the people were all around, I tried to attract more attention. And I had been reading of a trick in the novels for making one's self more interesting by standing on tiptoe and opening the eyes widely; and, God help me! I was practising this foolishness, thinking that some of the young men were admiring me for it, when suddenly Father Letheby saw me, and he gave me a look that struck me like a flash of lightning. I felt dazed and blinded, and asked one of the girls to take me from the room and lead me home. But all that night I never slept, the woman's face and the awful look that Father Letheby gave me were starting

at me out of the curtains and out of the dark, until late in the morning I fell into a sleep, only to dream the same dreadful things."

Here the poor girl broke down and sobbed in an agony of remorse.

"Well, then, Father, I got up sick and sorrowful, and before my breakfast I went over there to the Blessed Virgin's altar and said a Rosary, and begged and prayed her not to punish me for what I had done. Sure, I said, 'twas only a girl's foolishness and I was young; and I promised then and there to give up novel-reading and to be good, and to let my hair fall down, and to drop all my foolish notions; but 'twas no use. I saw something in the face of the Blessed Virgin that frightened me, and I knew I was in for something. I didn't think my punishment would be so dreadful."

Here the poor child sobbed again, and picked the coverlet mournfully as she tried to choke down her emotion. I looked over at that statue of the Blessed Virgin and shook my head reproachfully.

"Oh! Father, why does God punish us so terribly for such small sins?" the poor girl went on. "And what must purgatory be, and what must hell be when He punishes us so dreadfully here! I thought 'twas all over and my fear was vanishing, when one Sunday morning, dressing for Mass, I noticed a tiny pimple here on my cheek. It wasn't as big as the head of a pin; but it gave me great trouble. Not that I suspected anything; but when our poor heads are turned with vanity, you don't know, Father, what a worry these little blemishes are. I just touched it with my finger and it bled. That night 'twas an angry spot. I used everything I could think of—lard, and butter, and ointment. No use. Every day it grew and grew and grew into an ugly sore. Then I wrote, as Miss Levis advised me, to a London doctor, recommended in the journals; he sent me a prescription—"

"For nothing?" I interjected.

"No, indeed, Father. Before I was done with him it cost me a pound. But I applied his cosmetics and became daily worse. Then my mother spoke of making rounds. But I

wouldn't leave her. I went to the school every day, but I saw the girls watching me. I heard them whisper to each other, and sometimes I caught their words. They weren't kind. Then I stopped away. One day, while I was sitting at the door knitting, suddenly the sun was darkened, and there was the dreadful face of that woman over me.

"'I'm asking charity for God's sake,' she said.

"I got up humbly and gave her bread and twopence. She looked at me keenly and said: 'God save you, alanna, and purtect you from misfortune. Sure 'twas only a hasty word you said. God save you and purtect you, alanna!'

"Then the frightful anger of God coming down upon me suddenly flashed upon me, and I flung aside my knitting and rushed into this room, and cried and screamed and bit the counterpane until I tore it in threads and shrieked:

"'Don't! don't! O Lord; Oh, don't! don't!'

"And then I turned to the Blessed Virgin and said the little prayer 'Remember' that you taught us, Father; 'Remember;' and then I said:

"'You won't let Him, Mother! you won't let Him! Didn't you say you wouldn't let Him?'

"But the face stared down at me pitilessly, pitilessly. There was no hope."

The poor child stopped again, and to relieve her from the pain of memory I said:

"But wasn't the doctor called in all this time? The doctor is very clever, you know."

"Oh, he was, Father! And he was very kind. But he was very angry; and I think, Father, he cursed when I told him about these London cosmetics. And one day he asked mother a lot of queer questions about father and grandfather; and then he said something about 'strumous,' and 'hereditary;' and he has done me no good."

"Did Father Letheby call?" I asked.

"Oh, dear, yes, that was my only consolation. He calls twice a week, sometimes three times; and he brought Miss Campion, and she comes every day and reads for hours with me; and look at those violets and lilies of the valley—'twas she brought

them; and sometimes a strange gentleman comes with her, and he sits down and talks and puts queer questions to me—all about God, and what I do be doing, and what I do be thinking. But since Father Letheby told me that there is something behind it all that I don't understand, and that some day I will understand it, and see it is all God's love and not His anger, I am quite resigned, Father, and I do be saying all day: 'Thy Will be done! Thy Will be done.' But I break down when I think of all I've gone through."

"Let me see," I said, as a light began to dawn upon me; "you are now perfectly resigned, my poor child, are you not?"

"Oh! yes, Father; and really happy. Only for mother, who frets about me so much, I wouldn't care to be well again. Sure, as Father Letheby says, I don't know but that something dreadful was in store for me; and that God, in His mercy, has just saved me."

"Quite right! quite right! my child. And tell me now,—this strange gentleman,—has he ever asked you to pray for him?"

"He did, Father. And I didn't like it at first; but Father Letheby said I should. And I have been saying a Rosary for him every day since. And the last day he was here he asked me: 'Now, Alice, tell me the plain truth. Are you glad this has happened you?' I hesitated for a moment, then I looked at the Wounds of our Lord, and I said firmly: 'I am.' And he said: 'Do you believe God will give you back your beauty, and make it a hundred times greater in heaven for all you have suffered here?' And I said confidently: 'I do.' 'Alice, my child, will you pray and pray strongly for me?' I said: 'I will, sir.' And he went away looking happy. But, you know, Father, these are my good times, when I feel resigned and think God is using me for His own wise purposes; welcome be His Holy Will! But I am sometimes bad, and I get unhappy and miserable, and I ask myself: 'Why did God do it? Why did God do it?' And once I said to our Blessed Lady, when she looked so cold and stern,—I said—"

"What did you say, dear?"

"I said: 'If Daddy Dan was here, he wouldn't let you do it.'"

And the poor child smiled at her own childishness and simplicity.

"But that's not all, Father. I have told no one but mother and you; but I'm all one running sore down to my feet, and the doctor said something about an operation the other day. Sure, you won't allow that, Daddy Dan, will you?"

She was rolling one of the buttons in my sleeve round and round in her thin fingers, and looking wistfully at me.

"No, my child, no operation! You have gone through too much for that. But now cheer up, Alice, it will all come right. Some of these days you will see how our dear Lord and His Holy Mother love you. Why, don't you know, you little goose, that these are signs of your predestination? Don't you remember all that you have learned about the saints, and how they prayed to be afflicted?"

"I do, Daddy Dan."

"And don't you remember all about those holy women that were marked with the wounds of our Divine Lord?"

"I do, Daddy Dan."

"Very well! Now you're one of them. The Lord has made you His own. Now, good-by. I'll come to see you every day in future. But pray! pray! pray! won't you?"

"I will, Daddy Dan! Will you come to-morrow?"

This was all very well; but I was as cross as a bear with a sore head, notwithstanding.

"Wisha, then, Mrs. Moylan," I said, as I was leaving the house, "aren't you the mighty proud woman entirely, never to call in your parish priest, nor send him word about your poor child! What are we coming to, I wonder, when poor people are getting so much above themselves?"

"Well, then, I didn't like to be troubling your reverence. And sure, I thought you knew all about it, and that Father Letheby told you."

"He didn't then. You and he have kept it a great secret, —a great secret entirely. Never mind. But tell me, is the poor child really resigned?"

"Well, indeed she is, your reverence, excep' now and then, when the whole thing comes back to her. In fact, she's less trouble than when she was well. Then nothing could please her. She was always grumblin' about her clothes, an' her food; and she was short and peevish. Now she is pleased with everythin'. 'Tis 'whatever you like, mother;' or ''tis too good for me, mother;' or 'thank you kindly, mother,' until sometimes I do be wishing that she had some of the old sperrit, and take me short in her answers. But, sure, 'tis all God's Blessed and Holy Will. Glory be to His Holy Name!"

I went back through the village again and called upon Father Letheby. He was just sitting down to dinner.

"I don't want to take away your appetite," I said, refusing the chair which he proffered; "but I am for the first time genuinely angry with you. I suppose you had your reasons for it; but you ought to know that a parish priest has, by every law, natural and canonical, the right to know about his sick or distressed poor people, and that a curate has no right to be keeping these things a secret from him. Reticence and secretiveness are excellent things in their way; but this too may be overdone. I have just been down to Mrs. Moylan's to learn for the first time that her child has been sick for nearly two months. You knew it and you never told me. Now, I'll insist for the future that a sick-call book shall be kept in the sacristy, and that the name of every patient in the parish shall be entered there. Good-evening."

He flushed up, but said nothing.

I passed the chapel-door and went in straight up to the altar of the Blessed Virgin.

"Now," I said, "you've carried this entirely too far. Is this the return I've got for all I've done for you for the past fifty years? Think of all the Rosaries I said for you, all the Masses I offered for you, all the May devotions I established for you, all the Brown Scapulars I gave for you—all—all—and this is your return; and she your own child, that I thought

was so like you. 'Pon my word, I think I'll blow out that lamp and never light it again."

The mild, brown eyes looked down on me calmly, and then that queer thing called Conscience, that jumps up like a jack-in-the-box when you least expect it, started at me and began:

"What folly is this, Father Dan? Do you think you know more than God and His Blessed Mother? Do you? Your head is so turned with heathen vanity that you think you ought to get the reins of the universe into your hands. Here's your classics, and your Spinoza, and your Cappadocians, and your book-writing, and all your castles in the air, and your little children lying on their sick-beds and you knowing nothing about it. Look sharp, old man, your time is at hand, and think what the Judge may do with you when His hand presses so tightly on His little children."

I sat down to my dinner, but couldn't touch a bit. It was a nice little dinner, too,—a little roast chicken and a scrap of bacon and some nice floury potatoes. No use. The thought of that child would come before me, and her piteous cry: "Oh, don't, dear Lord, don't!" and, "Sure you won't let Him, Mother; you said you wouldn't;" and with a great big lump in my throat I pushed aside the plate and went over to the darkening window.

After a time Hannah came in, looked at the dishes, and looked at me.

"Was there anything wrong with the chicken?" she said, thinking I was reflecting on her cookery.

"No, Hannah, 'twas all right; but I'm not in a humor for eating."

She was surprised. So was I. It was the first time for many years that I bolted. Thank God, a good appetite and His Divine Grace have never deserted me.

"I'm thinkin' you're in for somethin'," she said. "And no wondher! I niver knew a man to timpt Providence like you. Will you have the hot wather, as you ate nothin'?"

"Don't mind, Hannah. I'll have a cup of tea by-and-by."

I sat down to the fire, looking into all its glowing crevices

and crannies, thinking, thinking of many things. By-and-by, in came Father Letheby. He was subdued and deferential, but evidently very much hurt at my unaccustomed rudeness. He stood with his back to the fire, looking down on me, and he said, in his best Sunday accent, smoothed and ironed:

"I confess, sir, I am still quite at a loss to understand your rather—well—forcible remarks this evening. I can see, certainly, a great deal of reason in your irritation; and I am not at all disposed to contravene the principle that you have an indefeasible right to be acquainted with the sorrows and trials of your parishioners; but pardon me for saying it, I was only carrying out, perhaps too logically, your own reiterated teaching."

"Look here," said I, "have you had your dinner?"

"Yes, sir," said he.

"Well, then, sit down, and have your coffee here. Touch that bell."

He sat down, and somehow this took a lot of the starch out of him.

"You were saying something," said I, "about my teaching. When did I ever teach you to keep the most vital interests of these poor people a secret from me?"

"Well," said he, balancing the sugar in his spoon over the cup, "if there was one lesson more than another that was continually dinned into my ears, it was: 'When a young man comes into a strange parish, he must be all eyes and ears, but no tongue,' and I think you quoted some grave authorities for that aphorism."

"Quite so," I replied. "I think it is a most wholesome advice. For there never yet was a young man, that was not disposed to think that he could run a parish better than all the pastors that lived for generations there. But did you understand me to say that we were never to talk over and discuss parochial affairs?"

"Well, I confess," said he, "I did not. But you see, sir, your thoughts were running in quite another channel. You were interested in the classics and in literary matters."

"My conscience, my dear boy, has already made me aware

of that, and in somewhat more forcible and less polite language than you have used. Now, I admit that I have been a surly old curmudgeon this afternoon, and I am sorry for it; but hereafter, don't leave me in the dark any longer about my parishioners. It seems to me that, if we dropped our occasional uncharitableness about each other and our more occasional criticisms on our superiors, and addressed ourselves to the work God gives us to do in that limited circle he has drawn about us, it would be all the better."

"Well, sir, I quite agree with you. But I must say that for the few months I have been here, I do not remember to have heard much uncharitableness about our brethren from you."

There now! How can you be angry with a fellow like that? The black cloud turned softly into gray, and the gray turned slowly round, and showed only the silver lining.

XXI.—The Factory.

Notwithstanding my gloomy forebodings, I find that Father Letheby has eagerly grasped the idea of writing on the historical and philosophical subjects I had suggested. Where he got books of reference I know not, nor can I conjecture; but he has a silent way of accomplishing things that would seem to a slow-moving mind like my own little short of a miracle. When, therefore, one fine day in early April I strolled in to see him (for that little tiff about the sick child has only cemented our friendship), I gasped to see a huge pile of quarto manuscript paper in a fair way to be soon well blackened, and by the side of his writing-table several heavy, leather-lined folios, which a certain visitor described as "just the kind of book you would take with you for a stroll by the seashore, or your annual holiday at Lisdoonvarna."

"Hallo!" I cried; "so you're at it. I thought you had given it up."

"I'm in for it," he replied modestly, "for good or ill. You see, I recognized some truth in what you said, and I determined to do a little to take away our reproach."

"I must say you are a singularly acute and deep thinker

to recognize my far-seeing, almost Promethean wisdom; but to tell you the truth, I haven't the faintest idea of what I said to you, except to recommend you to do something for the spread of Catholic literature."

"Never mind, Father Dan," he replied, "the seed is sown; the die is cast. I intend to scribble away now and to submit my manuscript to the editor of some ecclesiastical journal. If he accepts it, well and good; if he doesn't, no harm done. By the way, you must help me, by looking over this translation of the funeral oration of St. Gregory Nazianzen on St. Basil. I depend on your knowledge of Greek a great deal more than on these garbled versions of Scotch or Oxford translators."

Isn't that a nice young man? What could I do but go over, then and there, that famous panegyric, that has made the author as great as his subject. At the end of his papers on the "Three Cappadocians," Father Letheby intends to give in Greek, with English translation, passages from their sermons and poems. A happy idea!

"Now, so far so good!" said Father Letheby, after this little conference. "The metaphysical subject is more difficult to tackle,—a fellow can be tripped up so easily; but we'll postpone that for the present. Now here are three matters that concern us. I think Ormsby is on the point of coming over. The prayers of the little children and of that poor Dolores, Alice, have nearly pushed open the gates of the Kingdom. At least, they're creaking on their hinges. Secondly, I'm beginning to get afraid of that young girl. Under her awful cross she's developing such sanctity as makes me nervous about guiding her any longer. She is going up the eternal hills, and my spiritual sight cannot follow. Thirdly, we open the shirt-factory on the 20th. I give you timely warning, Father Dan, for you are to be chairman, and your speech is to be the event of the occasion."

"Quite an anti-climax from the eternal hills," I said, noticing his tendency to practical issues rather than to supernatural evolutions; "but now, let us see. Are you sure of Ormsby?"

"Nearly so. I have left him severely alone—told him the

matter concerned himself altogether. He has given up reading and argumentation of every kind. He says the *Veni Creator* every day. But I think, under Heaven, it is the patience and divine serenity of this poor child that affect him most deeply."

"Then he isn't shocked at her appearance?"

"Oh, dear, yes! He cannot bear to look at her. He says it is more like Oriental leprosy than anything he has seen in these countries. But her gentleness and patience and her realization of the unseen startle him—"

"It has startled me more than once," I replied.

"And me. I begin to feel almost nervous about directing so high a soul. I am glad you have noticed it, because you can give me lights."

"H'm. You are becoming sarcastic, young man. But I feel we are treading on holy ground. Let us look to ourselves. How often do you give the child Holy Communion?"

"Every Sunday and holiday."

"Has she asked for more frequent Communion?"

"Yes, indeed; but I hesitated."

"Hesitate no longer. *Digitus Dei est hic.*"

Of course, I had seen all this myself; for in a quiet, unconscious way, this poor child had manifested even to my purblind eyes the dealings of God's munificence with her. By degrees all the old vain regrets after her beauty had yielded to perfect resignation; and resignation had grown into peace, and peace had been transformed into rapture.

"I used be thinking, Daddy Dan, a good deal of what you said to me—how these poor bodies of ours were but a little lime, and phosphorus, and water; and that we must all go through the terrible changes of death; and what you told me of that great saint in Spain and the dead queen; but it was only when Father Letheby read to me about our Lord, 'a worm and no man,' 'a leper and accursed by God and afflicted;' 'and one huge sore from the crown of his head to the sole of his feet'—that I began to think He had made me like Himself, welcome be His Will, and Holy be His Name!"

Then I got her a fine big brass Crucifix from the Pas-

sionist Fathers at Mount Argus, and left her to her wonder-working and merciful Master. But she has impressed Ormsby profoundly. "The weak things of the world hast Thou chosen to confound the strong." "Thy ways are upon the sea, and Thy pathway on the mighty waters, and Thy footsteps are unknown."

"Well, now," I said to Father Letheby, getting out of my reverie, "to come down from the Holy Mountain, what's this you are saying about the shirt-factory? You don't mean to aver it is a *fait-accompli?*"

"Certainly," he replied, "everything is arranged; and on the 20th a dozen sewing-machines will be clicking merrily in the old mill."

"You have the lamp of Aladdin," I said, admiringly. "Now, who's to be there?"

"All the gentry and the *élite* of the neighborhood," he said.

"Rather a limited audience for a great occasion," I couldn't help saying.

"No matter," he cried, rising up; "it is a good work, however. But you'll take the chair, Father Dan, won't you?"

"All right," I replied, but with a little misgiving, for no one knows what necromancy this fellow is capable of, and I had already conjured up visions of the Lord Lieutenant and the Dowager This and the Countess That—"but mind you, my speech is to come in at the end; and I promise you they won't have to look long at their watches."

"Very good, sir," he replied, "all is now arranged."

I went down to see my little martyr, for she is pleased to say that I do her good by my visits. There she lay meekly, the big crucifix in her hands, and her lips always moving in silent prayer. The children often come in to see her, she told me, and read by her bedside; for now there is no jealousy, nor triumph, but all have begun to think that there is a saint in the parish. The little milliner used come at the beginning, and bring her little novelettes and journals, and talk about the fashions, which only made the sufferer unhappy. All that is now stopped; and the Clock of the Passion and the Visions of Catherine Emmerich are now her only reading.

"Mr. Ormsby was here again to-day," she said.

"Indeed. And was he as inquisitive as usual?"

"Nearly," she said, with a smile. "But do you know, Daddy Dan, I think he'll become a Catholic. Isn't it an awful thing not to be a Catholic, Daddy Dan?"

"'Tis, my child. It's worse than being born blind."

"Now, what would I do if I had not our dear Lord"—kissing the crucifix—"and His holy Mother? I'd rather a thousand times be as I am than Queen of England."

"Of course. Who brought these flowers?"

"Miss Campion. She calls them lilies of the valley. Is it a sin to smell them, Daddy Dan?"

"No, child, it is no sin. Nay, 'tis a prayer if you glorify God for the wonders He has wrought in these tiny leaves."

"But they'll fade away and die in a day or two, Daddy Dan!"

"So shall all beautiful things, my child, only to be transplanted where there is no rust or fading."

"Thank you, Daddy Dan. That's just what I said to Mr. Ormsby. 'Do you really believe,' he said, 'that it is the love of God that has smitten you?' 'Yes,' I said, firmly. 'Do you believe that you are all the dearer to Him for that He has smitten you?' 'Yes,' I said, 'I'm sure of it.' 'And do you believe that God will take you out of the grave and build you up far fairer than you have been?' 'I believe it most certainly,' I replied. 'It's the sublime and the impossible,' he cried. And then he said,—but I shouldn't repeat this, Daddy Dan,—'Mind, little one, if I become a Catholic, it's you have made me one.' But it would be so nice, if only to repay Miss Campion for all her goodness."

Then I began to think of some holy man that said: There should be an invalid, and an incurable one, in every religious community, if only to bring God nearer to them in His great love.

As I was leaving, Mrs. Moylan pulled me aside.

"Is there any chance at all, your reverence, of her recovery?"

She looked with a mother's wistfulness at me.

"For I do be praying to the Lord morning, noon, and night, that if it be His Blessed and Holy Will, He would take her out of suffering, or restore her to me."

I made no answer.

"You could do it, your reverence, if you liked. Sure, I don't want you to do any harm to yourself, God forbid; but you could cure her and restore her to me, if you plazed."

"I couldn't, Mrs. Moylan," I replied; "and what is more, I wouldn't now take her away from God if I could. I was as bitter as you about it; but now I see that God has His own designs upon your child, and who am I that I should thwart Him?"

"Perhaps your reverence is right," she replied; "but the mother's heart will spake up sometimes whin it ought to be silent."

I passed by my little chapel as I went home, and knelt down for a prayer. I thought the Blessed Virgin looked queer at me, as if to say:

"Well, are you satisfied now? Who was right—you or my Son?" And I went home very humbled.

The great day at last arrived. And if I was surprised the evening of the concert at the transformation effected in the old mill, I was still more surprised when, entering its precincts on the opening day of the Kilronan Shirt-Factory, I came face to face with quite a distinguished gathering. There were carriages drawn up at the door, the liveried coachmen hardly able to hold the prancing horses' heads; and the owners were in the great room up-stairs, chatting in groups or examining the machines, that, clean and bright and polished, only awaited the soft touch of human fingers to work wonders. And there, on the large table filling up the whole centre of the room, was displayed an assortment of linen and flannels cut up into as many sections as you could take out of all the diagrams of Euclid. And there, of course, was the stage, undisturbed since the evening of the concert; and there were the same flowers and palms, and the same little girls dressed in satin, and the same piano, and Miss Campion, only waiting the signal to commence.

I moved up through the long hall, making my bows to right and left. Father Letheby was chatting gaily with some very grand people, and pointing out his little improvements here and there. He was in his best optimistic humor, and was quite at his ease in the groups that surrounded him. It is curious how we differ. I did not feel at all comfortable, for I'd rather be talking over the cross-door to any old woman about her chickens, or settling the price of a bonham, or lecturing about the measles and the croup, than conversing with the grandest people of the land. But everyone to his tastes; and sure, I ought to be proud that my good curate—

"I move that the parish priest take the chair."

"I beg to second the proposal," said a dapper young fellow, who looked as if he had stepped out of a band-box. And before I knew where I was, I was on the stage ensconced in a comfortable chair; and then there was a burst of music around me, which gave me leisure to look about and take stock. It was all very nice. There was a great group of fine ladies in front, and they were all staring at me as if I were a dime-museum prodigy. I was "Gorgonized from head to foot with a stony, British stare;" a cool, unblushing, calculating stare, that made me feel as if I were turning into stone. I did not know what to do. I tried to cross my legs coolly, but the armchair was too low, and I fell back in a most undignified manner. Then I placed my hands on my knees, thinking that this was the correct thing; but it struck me immediately that this was the attitude at High Mass, and I gave it up as out of place. Then I assumed an air of frigid composure, and toyed with my watch-chain. But a little girl screwed her eyes into me, and said, evidently, in her mind: "That old gentleman is a fidget." Then I leaned back gracefully, but something whispered: "That's all right at home, Father Dan, but please remember that the *convenances* of society require a different posture;" and I sat bolt upright in a moment. My eye caught in a blissful moment my new handsome umbrella that lay against my chair. I took it up and leaned with dignity upon it; but that aforesaid little girl looked at me, and looked at her mamma, and said—I know she said in her own mind—"That old gentleman thinks it is going

to rain, and he wants to open his umbrella. Mamma, tell him that there is no danger of rain here." I put down my umbrella. Then Miss Campion,—God bless her! she always comes to my relief,—tore her little fingers along the keys in a grand finale, and then tripped over to her old pastor, and said, gaily:

"Hurrah! Now, Father Dan, for the grand speech. Won't you astonish these heretics?"

I believe I did astonish them. For, after a few preliminaries, I settled down coolly into a quiet, deliberate talk; and I saw by degrees the stony stare melt away into sunny smiles, and the sunny smiles broadened into genteel laughter, and there was great clapping of hands, and suppressed cheers, and altogether I felt that I held them all in the palms of my hands. But that wicked little girl in the front seats held out a long time. She did not know whether to laugh or to cry. She blinked her eyes at me, as if to be sure it was not a spectral vision; then looked dreadfully alarmed; then consulted her mother's face, now wreathed in smiles; and then, when her brother was falling off the seat laughing, and poking her with his stick, she condescended to relax her awful stare, to smile, to look surprised at herself for smiling—at last, to laugh. I knew then I had the victory, and I sang, *Io Triumphe!* in my own mind.

It is curious and interesting to notice how thoroughly these Protestant folk warm to a priest the moment they discover he is not quite an ogre. All these great people gathered round me; they were so delighted, etc.

"What's your name, my dear?" I said to the wicked little girl.

"Nonna!" she replied.

"By Jove!" I exclaimed, "St. Gregory's mother!"

"Naw," she said, "it's grandmaw's name."

"It's a pretty name all the same," I replied; "may you wear it as long as grandma."

The girls were all sitting at the machines waiting. Down near the end of the hall were two individuals in close conversation. They looked prosaic and dull amid all the excitement. When I got near them I saw the man, who was look-

ing at me steadily, with one eye closed, whilst I was speaking. He was an infidel, a Giaour, an incredulous, questioning, calculating unbeliever in all my rosy forecastings. He was the manager over from Loughboro'. The lady was manageress, and had come over to superintend the initial proceedings at Kilronan. Somehow I didn't like them. They chilled the atmosphere. There was that cool, business-like air about them, that L. S. D. expression that shears off the rays of imagination, and measures and weighs everything by the same low standard. I saw Father Letheby, buoyant, enthusiastic, not merely hopeful, but certain of the success of his enterprise. I saw these two business people chatting and consulting together, and I knew by their looks that they were not quite so sanguine. It was "the little rift within the lute."

As I went home, pondering and thinking,—for I didn't wait for the tea and cake that are supposed to be essential to all these gatherings,—I heard the patter of a light foot behind me, and in a minute Bittra was by my side.

"Dear me!" she panted, "you are so young and active, Father Dan, it is hard to keep up with you."

By which kind sarcasm I knew that Bittra had something good to tell me.

"Shall I call you Bittra or Beata?" I replied, looking down at her flushed face.

"Beata! Beata! Beatissima!" she said, in a kind of ecstasy; "it is all right; and God is *so* good!"

"I always object to the fireworks style of elocution on the part of my curate," I said, "and if you could shed a calm, lambent light on this ecstatic episode, it would suit my slow intellect."

"Slow," she said, stopping,—"do you know, Father Dan, that is, you *do* know, that you have just made one of the nimblest, wittiest, drollest, most eloquent speeches that ever was made. I heard Mrs. S—— say that she never could have believed—"

"Beata," I interrupted seriously, "my purgatory will be long enough, I believe. Indeed, if I get out in the general exodus on the Day of Judgment I shall consider myself happy.

Where's the use in your adding to it, and making an old vain man so much vainer? Tell me about what is nearest to your heart to-day."

Thus soberized, she gave me a fairly consecutive account of what had happened. I say "fairly," because, of course, there were many exclamations, and notes of interrogation, and "asides," which I let pass without comment.

Ormsby had paid the suffering child a visit that morning, and had put his final theses and difficulties before her. Disbeliever in miracles, he was face to face with a miracle. That such an awful affliction as befel Alice should be accepted, not only with resignation, but with joy; that she would consider it a positive misfortune to be restored to her old beauty, and that she was forever thanking God that He had elected her to suffering, was either of two things—insanity or inspiration. And her faith in the supernatural—her intense realization of the existence and the daily, hourly influence of our Lord and His Blessed Mother, and her profound conviction that one day her physical shame and torment would intensify her glory in Heaven—all this struck him as a revelation, before which the antics of spiritualists, and the foreknowledge of Brahmins, and the blank agnosticism of science paled into contemptible insignificance.

Bittra, as usual, had been speaking to Mrs. Moylan in the kitchen. Sitting on the straw chair she spoke for the hundredth time her words of consolation to the poor mother. The murmur of voices came clear, but indistinct, from the little chamber of the sick girl. Then, after a long conference, Ormsby came out, grave and collected as usual, and Bittra having said good-by to the mother, and kissed the leprous face of the sick girl, they both walked on in silence, until they came to the bridge that spanned the fiord near the "great house." Ormsby leaned on the parapet of the bridge looking out over the tumbling waters for a long time. Then, turning, he said:

"Bittra, I *must* become a Catholic."

Then Bittra put her hand in his gloved palm, and that was all.

"And was that all?" I exclaimed incredulously.

"That's all," said Bittra, "and wasn't it enough?"

"That's not the way a novelist would wind up such a delightful romance," I said. "There would have been at least twenty or thirty pages of lurid description."

"Ah! but this is not a romance," said Bittra; "this is stern reality."

And she tried ineffectually to frown.

"It only remains now," she continued, "that Rex shall be instructed, and that won't take long; and then received, and make his First Communion, and that won't take long; and then—and then—"

She paused. I was studying attentively a sea-gull that was poised motionless over the heaving waters.

"Father Dan, you're becoming very unkind."

"Indeed? I was only waiting for the date and circumstances of the 'then.'"

"Well, you see, it can't be May; because the people have a foolish superstition about May; though I should *so* like to be—to be—married under our Lady's auspices. But the first day in June. Won't that be delightful? And it must be right under the statue of the Sacred Heart; and I shall put there such a mass of roses that day; and we shall both go to Holy Communion, and you'll say the nuptial Mass, Father Dan—"

"I?"

"Yes, of course. Who else, I should like to know?"

"I thought you would be bringing down an Archbishop or even a Cardinal—"

"Now, you're jesting as usual. I'll have no one but you—you—you—to marry me; and perhaps, if I were not asking too much, the choir might sing—"

"Certainly! They *must*. But I won't promise you that wedding-march by that German fellow—"

"Mendelssohn?"

"Yes. That's his name, I believe. Nor that other march of that other fellow, whom we see on the papers."

"I know. You mean the grand march in *Lohengrin*. Why, Father Dan, what a musician you are! Who would ever think it?"

"Ah, my dear, I'm not understood at all. But I'll promise you one thing, my little child, such an ovation from the poor of Kilronan as will make the angels cry with envy."

Here Bittra was silent.

"One word more, Father Dan," she said, wiping away a happy tear, "I must be running back. Rex is waiting. But he doesn't speak enthusiastically about this sewing business. You know he has great experience of the world—"

I nodded "of course."

"And he has seen all kinds of things, and he is awfully shrewd and clever, and he knows people so well, and he understands business matters so thoroughly—"

"Go on," I said, admiringly.

"Well," she continued, with a laugh, "he does not like this affair at all, nor the boat business at all. He's afraid that Father Letheby, for whom he has the greatest admiration, will become embarrassed in money matters, and that there will be trouble—"

"Don't let this imaginary shadow darken your sunshine, Bittra. It will be all right. Trust Father Letheby. He is very far-seeing."

"Well, good-by, Father Dan. Pray for me. And won't you go see our little saint, and tell her? I have no time to-day."

"Good-by, and God bless you!" I said fervently.

It is these white souls that brighten the gray landscapes of life, and make death desirable; for shall we not meet their sisters and compeers in Heaven?

CHURCH BUILDING.—II.

The Materials.

WHEN a pastor begins to entertain seriously the thought of building a church, one of the first things naturally to come before his mind is the question of the material of which it should be built. Circumstances may be such as to leave him no choice, but very often there is room to choose, and therefore

it may not be amiss before proceeding further to make some remarks on the different kinds of material that may be thought of, and on their relative fitness for the purposes to which they may be applied.

In the construction of buildings, sacred and secular alike, three kinds of material have been in use almost from the beginning and everywhere: wood, brick, and stone, and they are all largely in use among us at the present day. Something has therefore to be said of each.

I.—Wood.

Whenever architecture develops in a thickly wooded country, the first stage of its progress gives us purely wooden edifices. Many think that even the Greek styles had their origin in structures of that material, which are supposed to have transmitted their typical forms to the beautiful marble of later days. It is certain that north of the Alps most of the Christian churches were for many ages built of wood. We are constantly meeting references to wooden churches in the chronicles of the Saxon and Norman times; both in England and through the European continent; but they have almost all disappeared by natural decay, or been destroyed by fire, or have been pulled down to make way for more solid and durable buildings. To find them to-day in the Old World we have to go to Norway, or better still to Russia, where log structures are still used in country places for ecclesiastical as well as for domestic purposes.

Things have followed a similar course in most parts of the American continent. The abundance of forest timber and its consequent cheapness, the ease of handling it, and the rapidity with which any kind of edifice could be made out of it, all led to its almost exclusive use in building by the first settlers. The same reasons continue to lead to similar results in newly settled regions, while habit prolongs the custom elsewhere even in altered circumstances. Thus it happens that America stands first at the present day in the relative proportion of her wooden domestic and public edifices. True, they are fast disappearing, especially the latter; yet we believe that the majority of the

churches, if all be counted, still remain frame buildings; and if many give place to structures more monumental, many new ones are erected to meet temporary needs.

But while, as a fashion or as a convenience, they may linger for a time, they are ultimately destined to disappear, and this for various reasons. First, because they are æsthetically unsuited to their purpose. In an edifice consecrated to God one instinctively looks for something dignified and monumental, such as is scarcely possible in wooden structures. Next, because, even though cheaper to erect, they are more costly to keep in repair, and after two or three decades cease to be serviceable short of a total renovation; so that even from an economic point of view they are undesirable. Lastly, because unlike domestic architecture, in which the use of the material has given rise to much that is original and graceful in country residences, and even in cities such as San Francisco, where nearly all the private houses are built in red pine, our religious builders have produced nothing deserving to be preserved or to be imitated. The wooden churches of this country, when aiming at art in any degree, simply reproduced the traditional forms of the past, never borrowing a suggestion from the new material, but too often repeating structural features necessitated by the use of brick or stone, but entirely meaningless where wood is employed. Yet they often present externally a neatness pleasing to the eye, while the interior is still more frequently full of devotional suggestion and religious repose. For years they may have sufficed for the needs of many devout souls, and many pious recollections and associations may have gathered around every object they contain. In such cases priests and people are equally reluctant to part with them, and the passage to a new and, as often happens, unfinished building gives a chill to their devotion. But it is only for a time. New associations arise; new habits are formed; and after a little the new church has taken hold and the old frame building is forgotten.

II.—Brick.

After forest timber, the most common material employed in the building of our churches is brick. From the earliest ages brick supplied for civilized man the lack of stone. Like

many other useful things, its discovery is most likely due to chance. It was noticed that certain descriptions of clay lent themselves to be formed or moulded in any shape, and that once submitted to the action of fire, or even to the ardent rays of the sun, they hardened and became like stones. Sun-dried bricks are found in the most ancient monuments of Babylonia, Assyria, and Egypt, while it is with burnt bricks, Genesis tells us, that the tower of Babel was built (Gen. xi: 3). The Romans used them largely in the construction of their public as well as their private buildings all over the empire, and even to the present day in certain countries, such as Holland and northern Germany, in parts of England, of France, and of Northern Italy, the scarcity of stone has led to the almost universal prevalence of brick for all building purposes. Sun-dried bricks were never in use in any but dry, warm climates. A single winter in most parts of America would suffice to destroy them. But in California and the old Spanish possessions, where the winters are mild, we find even now a number of churches as well as of private houses built many years ago in that material (called by its Spanish name, *adobe*), and still perfectly available.

The clay of which brick is made is extremely common. It is essentially a silicate of alumina, with a varying proportion of other substances, such as sand, lime, potash, iron, etc. It is the presence and relative quantity of these secondary elements that determine the color of the brick—red, white, yellow, buff, etc. The various tones of red are due to iron. Brickmakers have it thus in their power to produce a great variety of tones, either by choosing the proper clay or by mingling with that at their command the elements necessary to produce the desired effect. They may even reach it in some cases by applying a greater degree of heat. Thus certain kinds of brick naturally red may be vitrified externally by more intense heat and assume a greenish-blue color.

At the same time, owing to the plasticity of the original substance, bricks can be made of various sizes and of any desirable shape—plain, rounded, splayed, hollow, etc. *Terra-cotta* is only a finer sort of brick, and, as all know, it can be moulded into the most varied and exquisite forms.

Here then is a material of pleasing variety, accessible, easy to handle, comparatively cheap, perfectly solid, and resisting the effects of fire even better than stone. It does not indeed lend itself to the production of grand, impressive, awe-inspiring structures, such as our great mediæval cathedrals. It lacks the dignity and beauty of stone. It cannot be wrought by artist's chisel, nor adapted, except imperfectly and with much cost, to some of the most important features of ancient architecture or that of the Middle Ages, such as columns, piers, mouldings, tracery, etc. But it admits of being helped out in such particulars by stone, with which it happily combines itself, or by *terra-cotta*, which in a manner belongs to it and is susceptible, as we have said, of the greatest variety of forms. Even left to its own unaided resources, brick, as manufactured to-day, of various sizes, colors, and shapes, may, with judicious selection and arrangement, reach the happiest and most striking effects. The tourist will find in Germany many modern instances of the kind, and the mediæval brick structures of Northern Italy continue year after year to awaken the admiration of cultivated visitors. It may, therefore, be well deserving the consideration of a pastor about to build, whether, at a given cost, he may not have a church more pleasing, more practical, and at the same time more truly artistical, by the employment of brick in preference to any other material. But here again much will depend upon the architect, his taste, his knowledge of the possibilities of brick, especially when helped out by *terra-cotta*, and, we may add, his acquaintance with the beautiful products in that material of European architecture. The number of men well equipped in this regard is slowly increasing in the country, and to their efforts coming generations may be indebted for a series of sacred buildings, unassuming, inexpensive, yet revealing a sense of true art, and not unworthy of their great and holy purpose.

III.—Stone.

But stone is, after all, the chief, the natural resource of the builder, the almost necessary material of monumental structures, and as such it has been employed in ancient Egypt, Assyria, Greece, and Rome, and throughout Europe during

the Middle Ages and down to the present day. It presents great varieties, as all know, and there is scarce any of them which may not be made available for some sort of building. America is particularly rich in this manner of natural wealth, and although very unequally divided among the different States, her exceptional facilities of transport make its various kinds available almost everywhere. In most of our great cities stone is used coming from all directions, and often from a distance of many hundred miles.[1]

From the point of view of the builder, we may distinguish chiefly four kinds of stone: granite, sandstone or freestone, limestone, including marble, and schist or slate stone. They may all be found more or less abundantly in the same State; but as a question of proportions, Massachusetts and Maine supply most granite; Ohio, New York, Pennsylvania, and Connecticut, most sandstone; Vermont, Illinois, Ohio, New York, most limestone; Pennsylvania, most slate.

Granite.—Granite, so called from its characteristic granular structure, offers a considerable variety of grain and color, arising from the size and distribution of its component crystals, or from the admixture of other matter. Considered in itself, it possesses architectural qualities of the highest degree. (1) It may be cut out in blocks of almost any size. The great obelisks of Egypt, some measuring over a hundred feet, are of Syenite granite, and the monolith columns and monuments of this country are mostly of the same material; that erected in honor of General Wood, in Troy, N. Y., standing about sixty feet high. (2) In beauty and variety of color,—dark, gray, white, red, greenish, pink, etc.,—with the exception of marble, it stands unequalled. (3) It possesses the same superiority in its resistance to atmospheric influences, a quality especially appreciable in most parts of this country. (4) It is susceptible of being wrought into the most perfect forms and of receiving and retaining a beautiful polish. (5) Finally, its crushing power (resistance to pressure) is considerably superior to that of any other ordinary kind of stone.

[1] The great stone States are, in order of importance: Ohio, Pennsylvania, Vermont, Massachusetts, Illinois, New York, Maine, Connecticut. Maryland and New Jersey deserve also to be mentioned.

Unfortunately granite labors under two great practical difficulties. It is hard to extract and hard to work. It is an eruptive rock, and though *faced granite*, splitting naturally, is sometimes met with, as a rule it has no beds, like stratified rocks, to help in extracting and splitting it. Each block has to be cut bodily from the bed and that is slow work, even with the modern methods which have made it so much easier.[2] And then, because of its great hardness, it takes much time in dressing and carving, so that outside places where it abounds and is relatively cheap, it is little used in church building, except occasionally for foundations, on monolith columns, or certain trimmings or decorative parts of the interior.

SANDSTONE.

Granite is comparatively rare; sandstone is extremely common. Granite is hard to work; sandstone is easily wrought, and hence its popular name of *freestone*. It is composed principally of rounded and angular grains of sand that have become cemented together by heat and pressure so as to form a solid rock. The cementing material may be of various kinds, and on its special nature (silica, carbonate of lime, oxide of iron) depends the color of the stone, and its suitableness to architectural purposes. It offers great variety of color—white, gray, blue, brown, red—and every degree of fineness or coarseness, from almost impalpable dust to grains as large as peas, and even to pebbles of all sizes, in which latter shape it takes the name of conglomerate or pudding-stone. In all its forms it lends itself to some kind of architectural purpose. Conglomerate is extremely durable and offers great crushing power. The finer kinds have great evenness of grain, which, especially in the softer species, allows them to be cut mechanically, and to be wrought by the sculptor's chisel into the most delicate forms with comparatively little labor. The color, too, is often very pleasing, so that these qualities, joined to the abundance of the material, have brought it into very common use all over the country for public as well as for private buildings. It has been calculated that the

[2] It is only within the present century that the granite quarries of Massachusetts or even of England have been worked to any extent.

dark red sandstone extracted from one of the quarries of Connecticut would suffice to construct a wall two-and-a-half feet high all around the State. The beautiful cathedrals of Hartford and Providence are built of that material. Yet sandstone has its weak sides, of which a word will be said later on.

Limestone and Marble.

Limestone consists essentially of carbonate of lime, but often contains an admixture of organic matter or of clay. When highly crystalline in structure and susceptible of being polished it is called marble. Limestone is a building material of a high order, combining a sufficient evenness of grain with beauty of color, and a remarkable power of resistance to climate. Nowhere, perhaps, can its qualities be seen to better advantage than in Montreal, which owes to its abundant supply of light gray limestone the privilege of being one of the finest cities of the American continent. Paris, too, owes much of its architectural beauty to the same material, easily wrought and of a whitish color, to be found all around the city. Most of the great Norman churches are built of it, and some of its finer grades have been brought across the sea to England for centuries, to be used in decorative work. It comes to us here under the name of *Caen stone*, already wrought into the shape of statuary and altars.

But it is chiefly as marble that this material has won the admiration of all ages. Its solidity, its fineness of texture, its endless variety of color, the bright polish which may be given it, all make it equally desirable to architect and to sculptor. The Greeks used it of old in the building of their temples, and the Romans occasionally followed their example. The architects of Northern Italy sometimes spread it in thin slabs as a veneering over their brick structures, and once they used it exclusively to erect their most beautiful cathedral (Milan). But this is a solitary example. The material was too costly to be devoted to anything but internal decorations. It is only in America that we find in modern times marble used properly for building. It has been freely employed in the Capitol and other public edifices of Washington, exclusively and with charming

effect in the Capitol or State House of Hartford, the Peabody Institute of Baltimore, and last, but not least, in the beautiful Cathedral of St. Patrick, New York.

Such are the principal kinds of stone between which, or some of which, a choice may have to be made for the whole or for parts of the prospective edifice. A consideration of great weight in the choice must be that of their relative durability. Now stone may yield not only to the excessive weight it is made to bear, but also to decomposition or to disintegration. Decomposition takes place when some of the component elements of the stone enter into new combinations with water or with gases. Disintegration consists in separation of parts or gradual crumbling. It is chiefly caused by the freezing of minute portions of water which work their way into the pores, fissures, or laminæ of the stone, their expansion when they freeze bursting what surrounds them. It follows that climate plays a great part in the question of durability. The Lucsor obelisk, brought to Paris in 1836, was found intact in Egypt after four thousand years' exposure. It is thought that four hundred years in its new climate will be more than it can endure. It will take much less to destroy the obelisk transported some years back to Central Park, New York; in fact, precautions have already become necessary to protect it from rapid decay. Dryness of climate is the great preservative, and, we may add, evenness of temperature, for even stone expands and contracts with heat and cold, destroying cement and giving admission to water. But a rapid succession of moisture, frost, and sunshine is what works most harm; and this is why the south side of buildings is the most liable to disintegration in northern climates, the surface becoming thawed and frozen more frequently.

It becomes, therefore, necessary, before selecting any kind of stone for external purposes, to ascertain how it can stand exposure. In general, granite resists best; marble next, and the finer kinds of limestone. As regards sandstone, all depends on the quality. There are kinds extremely hard, which have almost the durability of granite or marble; others which are soft, porous, and disintegrate rapidly in cold climates.

After rain and moisture, the greatest enemy of stone, especially as regards beauty, is smoke. The gases it contains not infrequently decompose the exposed surfaces, while, clinging bodily to them, it fatally destroys their color. The original color of the stone is consequently of little importance in a smoky city. The beautiful church of San Juan de los Reyes in Toledo (Spain), though built about four or five hundred years ago, still retains its primitive freshness. Place it in London, Pittsburg, or Cincinnati, and in less than five years it will be a dark and dingy mass, only redeemed by its size and its outline.

Nothing has been said of slate or clay stones because they are very seldom used for wall work. But for flagging they are very suitable, and for roofing, as we shall see, simply invaluable.

There is one more material which in recent times has come to occupy so important a place in building that it cannot be overlooked, and that is

IRON.

Within the last fifty years iron has completely superseded wood in our great ships and stone in our great bridges. Especially since its transformation into steel has become so easy and inexpensive, it is getting to have an important and ever growing share in our buildings. It has led to the erection of great and imposing stone structures on entirely new principles, steel becoming, in the shape of framework, the sustaining power of the whole building, and thus allowing a considerable economy of valuable material in the walls. Nothing of this kind has been attempted so far in our churches; but iron is largely employed in them as a support. In the shape of hollow, cylindrical columns it supplies a maximum of sustaining power with a minimum of material and space.

Steel props, giving strength to light plaster imitations of columns and piers built around them, are becoming an ordinary device in our interiors, and doubtless the time is not far distant when the wooden beams and rafters of our churches will give way, as they are doing in secular structures, to the all-invading material which has so largely impressed its character on the age.

Brighton, Mass. J. B. HOGAN.

Analecta.

EX ACTIS LEONIS XIII ET E SECRETAR. BREVIUM

I.

LITTERAE APOSTOLICAE.

DE OPINIONIBUS QUAS
NOMINE *Americanismi* NONNULLI INDICANT.

DILECTO FILIO NOSTRO
IACOBO TIT. SANCTAE MARIAE TRANS TIBERIM
S. R. E. PRESBYTERO CARDINALI GIBBONS
ARCHIEPISCOPO BALTIMORENSI

LEO PP. XIII

DILECTE FILI NOSTER

SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Testem benevolentiae Nostrae hanc ad te epistolam mittimus, eius nempe benevolentiae, quam, diuturno Pontificatus Nostri cursu, tibi et Episcopis collegis tuis ac populo Americae universo profiteri nunquam destitimus, occasionem omnem libenter nacti sive ex felicibus Ecclesiae vestrae incrementis,

sive ex utiliter a vobis recteque gestis ad catholicorum rationes tutandas et evehendas. Quinimo saepe etiam accidit egregiam in gente vestra indolem suspicere et admirari ad praeclara quaeque experrectam, atque ad ea prosequenda, quae humanitatem omnem iuvant splendoremque civitatis.—Quamvis autem non eo nunc spectet epistola ut aliâs saepe tributas laudes confirmet, sed ut nonnulla potius cavenda et corrigenda significet; quia tamen eâdem apostolica caritate conscripta est, qua vos et prosequuti semper et alloquuti saepe fuimus, iure expectamus, ut hanc pariter amoris Nostri argumentum censeatis; idque eo magis futurum confidimus quod apta nataque ea sit ad contentiones quasdam extinguendas, quae, exortae nuper in vobis, etsi non omnium, at multorum certe animos, haud mediocri pacis detrimento, perturbant.

Compertum tibi est, dilecte Fili Noster, librum de vita *Isaaci-Thomae Hecker*, eorum praesertim opera, qui aliena lingua edendum vel interpretandum susceperunt, controversias excitasse non modicas ob invectas quasdam de ratione christiane vivendi opiniones. Nos igitur, ut integritati fidei, pro supremo Apostolatus munere, prospiciamus et fidelium securitati caveamus, volumus de re universa fusiori sermone ad te scribere.

Novarum igitur, quas diximus, opinionum id fere constituitur fundamentum: quo facilius qui dissident ad catholicam sapientiam traducantur, debere Ecclesiam ad adulti saeculi humanitatem aliquanto propius accedere, ac, veteri relaxata severitate, recens invectis populorum placitis ac rationibus indulgere. Id autem non de vivendi solum disciplina, sed de doctrinis etiam, quibus *fidei depositum* continetur, intelligendum esse multi arbitrantur. Opportunum enim esse contendunt, ad voluntates discordium alliciendas, si quaedam doctrinae capita, quasi levioris momenti, praetermittantur, aut molliantur ita, ut non eumdem retineant sensum quem constanter tenuit Ecclesia.—Id porro, dilecte Fili Noster, quam improbando sit consilio excogitatum, haud longo sermone indiget; si modo doctrinae ratio atque origo repetatur, quam tradit Ecclesia. Ad rem Vaticana Synodus: "Neque enim fidei doctrina, quam "Deus revelavit, velut philosophicum inventum proposita est "humanis ingeniis perficienda, sed tamquam divinum deposi-

"tum Christi Sponsae tradita fideliter custodienda et infalli-
"biliter declaranda . . . Is sensus sacrorum dogmatum per-
"petuo est retinendus, quem semel declaravit Sancta Mater
"Ecclesia, nec unquam ab eo sensu altioris intelligentiae
"specie et nomine recedendum."[1]

Neque omnino vacare culpa censendum est silentium illud, quo catholicae doctrinae principia quaedam consulto praetereuntur ac veluti oblivione obscurantur.—Veritatum namque omnium, quotquot christiana disciplina complectitur, unus atque idem auctor est et magister *Unigenitus Filius qui est in sinu Patris.*[2] Easdem vero ad aetates quaslibet ac gentes accommodatas esse, perspicue ex verbis colligitur, quibus ipse Christus apostolos est alloquutus: *Euntes docete omnes gentes . . . docentes eos servare omnia quaecumque mandavi vobis; et ecce ego vobiscum sum omnibus diebus, usque ad consummationem saeculi.*[3] Quapropter idem Vaticanum Concilium: "Fide divina, inquit, "et catholica ea omnia credenda sunt, quae in verbo Dei scripto "vel tradito continentur, et ab Ecclesia, sive solemni iudicio "sive ordinario et universali magisterio, tamquam divinitus re-"velata credenda proponuntur."[4]—Absit igitur ut de tradita divinitus doctrina quidpiam quis detrahat vel consilio quovis praetereat; id enim qui faxit, potius catholicos seiungere ab Ecclesia, quam qui dissident ad Ecclesiam transferre volet. Redeant, nil enim Nobis optatius, redeant universi, quicumque ab ovili Christi vagantur longius; non alio tamen itinere, quam quod Christus ipse monstravit.

Disciplina autem vivendi, quae catholicis hominibus datur, non eiusmodi est, quae, pro temporum et locorum varietate, temperationem omnem reiiciat.—Habet profecto Ecclesia, inditum ab Auctore suo, clemens ingenium et misericors; quam ob caussam, inde a sui exordio, id praestitit libens, quod Paulus Apostolus de se profitebatur: *Omnibus omnia factus sum, ut omnes facerem salvos.*[5]—Aetatum vero praeteritarum omnium historia testis est, Sedem hanc Apostolicam, cui, non magisterium modo, sed supremum etiam regimen totius Ecclesiae tributum est, constanter quidem *in eodem dogmate, eodem sensu*

[1] Const. de Fid. cath. c. iv. [2] Ioann. I, 18. [3] Matth. xxviii, 19 s.
[4] Const. de Fid. cath. c. iii. [5] 1 Cor. ix. 22.

eademque sententia[6] haesisse; at vivendi disciplinam ita semper moderari consuevisse, ut, divino incolumi iure, diversarum adeo gentium, quas amplectitur, mores et rationes numquam neglexerit. Id si postulet animorum salus, nunc etiam facturam quis dubitet?—Non hoc tamen privatorum hominum arbitrio definiendum, qui fere specie recti decipiuntur; sed Ecclesiae iudicium esse oportet: in eoque acquiescere omnes necesse est, quicumque Pii VI decessoris Nostri reprehensionem cavere malunt. Qui quidem propositionem LXXVIII synodi Pistoriensis "Ecclesiae ac Spiritui Dei quo ipsa regitur "iniuriosam *edixit*, quatenus examini subiiciat disciplinam ab "Ecclesia constitutam et probatam, quasi Ecclesia disciplinam "constituere possit inutilem et onerosiorem quam libertas "christiana patiatur."

In causa tamen de qua loquimur, dilecte Fili Noster, plus affert periculi estque magis catholicae doctrinae disciplinaeque infestum consilium illud, quo rerum novarum sectatores arbitrantur libertatem quandam in Ecclesiam esse inducendam, ut, constricta quodammodo potestatis vi ac vigilantia, liceat fidelibus suo cuiusque ingenio actuosaeque virtuti largius aliquanto indulgere. Hoc nimirum requiri affirmant ad libertatis eius exemplum, quae, recentius invecta, civilis fere communitatis ius modo ac fundamentum est.—De qua Nos fuse admodum loquuti sumus in iis Litteris, quas de civitatum constitutione ad Episcopos dedimus universos; ubi etiam ostendimus, quid inter Ecclesiam, quae iure divino est, intersit ceterasque consociationes omnes, quae libera hominum voluntate vigent.—Praestat igitur quandam potius notare opinionem, quae quasi argumentum affertur ad hanc catholicis libertatem suadendam. Aiunt enim, de Romani Pontificis infallibili magisterio, post solemne iudicium de ipso latum in Vaticana Synodo, nihil iam oportere esse sollicitos; quam ob rem, eo iam in tuto collocato, posse nunc ampliorem cuivis ad cogitandum atque agendum patere campum.—Praeposterum sane arguendi genus: si quid enim ex magisterio Ecclesiae infallibili suadet ratio, hoc certe est, ut ab eo ne quis velit discedere, imo omnes eidem se penitus imbuendos ac moderandos dent, quo facilius a privato quovis errore

[6] Conc. Vatic. Ibid. c. iv.

serventur immunes. Accedit, ut ii, qui sic arguunt, a providentis Dei sapientia discedant admodum; quae, quum Sedis Apostolicae auctoritatem et magisterium affirmata solemniore iudicio voluit, idcirco voluit maxime, ut pericula praesentium temporum animis catholicorum efficacius caveret. Licentia quae passim cum libertate confunditur; quidvis loquendi obloquendique libido; facultas denique quidlibet sentiendi litterarumque formis exprimendi, tenebras tam alte mentibus obfuderunt, ut maior nunc quam ante sit magisterii usus et necessitas, ne a conscientia quis officioque abstrahatur.—Abest profecto a Nobis ut quaecumque horum temporum ingenium parit, omnia repudiemus; quin potius quidquid indagando veri aut enitendo boni attingitur, ad patrimonium doctrinae augendum publicaeque prosperitatis fines proferendos, libentibus sane Nobis, accedit. Id tamen omne, ne solidae utilitatis sit expers, esse ac vigere nequaquam debet, Ecclesiae auctoritate sapientiaque posthabita.

Sequitur ut ad ea veniamus quae ex his, quas attigimus, opinionibus consectaria veluti proteruntur; in quibus si mens, ut credimus, non mala, at certe res carere suspicione minime videbuntur.—Principio enim externum magisterium omne ab iis, qui christianae perfectioni adipiscendae studere velint, tamquam superfluum, immo etiam minus utile, reiicitur: ampliora, aiunt, atque uberiora nunc quam elapsis temporibus, in animos fidelium Spiritus Sanctus influit charismata, eosque, medio nemine, docet arcano quodam instinctu atque agit.—Non levis profecto temeritatis est velle modum metiri, quo Deus cum hominibus communicet; id enim unice ex eius voluntate pendet, estque ipse munerum suorum liberrimus dispensator *Spiritus ubi vult spirat.*[7] *Unicuique autem nostrum data est gratia secundum mensuram donationis Christi.*[8] Ecquis autem repetens Apostolorum historiam, exordientis Ecclesiae fidem, fortissimorum martyrum certamina et caedes, veteres denique plerasque aetates sanctissimorum hominum foecundissimas, audeat priora tempora praesentibus componere eaque affirmare minore Spiritus Sancti effusione donata? Sed, his omissis, Spiritum Sanctum secreto illapsu in animis iustorum agere eosque admonitionibus et impulsionibus excitare, nullus est qui

[7] Ioann. iii, 8. [8] Eph. iv, 7.

ambigat; id ni foret, externum quodvis praesidium et magisterium inane esset. "Si quis . . . salutari, id est evan- "gelicae praedicationi consentire posse confirmat, absque illu- "minatione Spiritus Sancti, qui dat omnibus suavitatem in "consentiendo et credendo veritati, haeretico fallitur spiritu."[9] Verum, quod etiam experiendo novimus, hae Sancti Spiritus admonitiones et impulsiones plerumque, non sine quodam externi magisterii adiumento ac veluti comparatione, persentiuntur. "Ipse, ad rem Augustinus, in bonis arboribus cooperatur fructum, "qui et forinsecus rigat atque excolit per quemlibet ministrum, "et per se dat intrinsecus incrementum."[10] Scilicet ad communem legem id pertinet, qua Deus providentissimus, uti homines plerumque fere per homines salvandos decrevit, ita illos, quos ad praestantiorem sanctimoniae gradum advocat, per homines eo perducendos constituit, "ut nimirum, quemadmo- "dum Chrysostomus ait, per homines a Deo discamus."[11] Praeclarum eius rei exemplum, ipso Ecclesiae exordio, positum habemus: quamvis enim Saulus, *spirans minarum et caedis*,[12] Christi ipsius vocem audivisset ab eoque quaesivisset: *Domine, quid me vis facere;* Damascum tamen ad Ananiam missus est: *Ingredere civitatem, et ibi dicetur tibi quid te oporteat facere.* Accedit praeterea, quod qui perfectiora sectantur, hoc ipso quod ineunt intentatam plerisque viam, sunt magis errori. obnoxii, ideoque magis quam ceteri doctore ac duce indigent. Atque haec agendi ratio iugiter in Ecclesia obtinuit; hanc ad unum omnes doctrinam professi sunt, quotquot, decursu saeculorum, sapientia ac sanctitate floruerunt; quam qui respuant, temere profecto ac periculose respuent.

Rem tamen bene penitus consideranti, sublato etiam externo quovis moderatore, vix apparet in novatorum sententia quorsum pertinere debeat uberior ille Spiritus Sancti influxus, quem adeo extollunt.—Profecto maxime in excolendis virtutibus Spiritus Sancti praesidio opus est omnino: verum qui nova sectari adamant, naturales virtutes praeter modum efferunt, quasi hae praesentis aetatis moribus ac necessitatibus respondeant aptius, iisque exornari praestet, quod hominem paratiorem ad agendum ac strenuiorem faciant.—Difficile quidem intellectu

[9] Conc. Arausic. ii, can. vii.
[10] De Grat. Christ. c. xix.
[11] Hom. i,in Inscr. altar.
[12] Act. Ap. c. ix.

est, eos, qui christiana sapientia imbuantur, posse naturales virtutes supernaturalibus anteferre, maioremque illis efficacitatem ac foecunditatem tribuere. Ergone natura, accedente gratia, infirmior erit, quam si suis ipsa viribus permittatur? Num vero homines sanctissimi, quos Ecclesia observat palamque colit, imbecillos se atque ineptos in naturae ordine probavere quod christianis virtutibus excelluerunt? Atqui, etsi naturalium virtutum praeclaros quandoque actus mirari licet, quotus tamen quisque est inter homines qui naturalium virtutum habitu reapse polleat? Quis enim est, qui animi perturbationibus, iisque vehementibus non incitetur? Quibus constanter superandis, sicut etiam universae legi in ipso naturae ordine servandae, divino quodam subsidio iuvari hominem necesse est. Singulares vero actus, quos supra innuimus, saepe, si intimius perspiciantur, speciem potius virtutis quam veritatem prae se ferunt.—Sed demus tamen esse: si *currere in vacuum* quis nolit, aeternamque oblivisci beatitatem, cui nos benigne destinat Deus, ecquid naturales virtutes habent utilitatis, nisi divinae gratiae munus ac robur accedat? Apte quidem Augustinus: "Magnae vires et cursus celerrimus, sed "praeter viam."[13] Sicut enim praesidio gratiae natura hominum, quae, ob communem noxam, in vitium ac dedecus prolapsa erat, erigitur novaque nobilitate evehitur ac roboratur; ita etiam virtutes, quae non solis naturae viribus, sed eiusdem ope gratiae exercentur, et foecundae fiunt beatitatis perpetuo mansurae et solidiores ac firmiores existunt.

Cum hac de naturalibus virtutibus sententia, alia cohaeret admodum, qua christianae virtutes universae in duo quasi genera dispertiuntur, in *passivas*, ut aiunt, atque *activas;* adduntque, illas in elapsis aetatibus convenisse melius, has cum praesenti magis congruere.—De qua quidem divisione virtutum quid sentiendum sit, res est in medio posita; virtus enim, quae vere *passiva* sit, nec est nec esse potest. "Virtus, sic "sanctus Thomas, nominat quandam potentiae perfectionem; "finis autem potentiae actus est; et nihil est aliud actus vir-"tutis, quam bonus usus liberi arbitrii;"[14] adiuvante utique Dei gratia, si virtutis actus supernaturalis sit.—Christianas au-

[13] In Ps. xxxi, 4. [14] I. II. a. 1.

tem virtutes, alias temporibus aliis accommodatas esse, is solum velit, qui Apostoli verba non meminerit: *Quos praescivit, hos et praedestinavit conformes fieri imaginis Filii sui.*[15] Magister et exemplar sanctitatis omnis Christus est; ad cuius regulam aptari omnes necesse est, quotquot avent beatorum sedibus inseri. Iamvero, haud mutatur Christus progredientibus saeculis; sed *idem heri et hodie et in saecula.*[16] Ad omnium igitur aetatum homines pertinet illud: *Discite a me quia mitis sum et humilis corde;*[17] nulloque non tempore Christus se nobis exhibet *factum obedientem usque ad mortem;*[18] valetque quavis aetate Apostoli sententia: *Qui sunt Christi carnem suam crucifixerunt cum vitiis et concupiscentiis.*[19] Quas utinam virtutes multo nunc plures sic colerent, ut homines sanctissimi praeteritorum temporum! Qui demissione animi, obedientia, abstinentia, *potentes* fuerunt *opere et sermone*, emolumento maximo nedum religiosae rei sed publicae ac civilis.

Ex quo virtutum evangelicarum veluti contemptu, quae perperam *passivae* appellantur, pronum erat sequi, ut religiosae etiam vitae despectus sensim per animos pervaderet. Atque id novarum opinionum fautoribus commune esse, coniicimus ex eorum sententiis quibusdam circa vota quae Ordines religiosi nuncupant. Aiunt enim, illa ab ingenio aetatis nostrae dissidere plurimun, utpote quae humanae libertatis fines coërceant; esseque ad infirmos animos magis quam ad fortes usu doctrinaque Ecclesiae facile patet, cui religiosum vivendi apta; nec admodum valere ad christianam perfectionem humanaeque consociationis bonum, quin potius utrique rei obstare atque officere.—Verum haec quam falso dicantur, ex genus maxime semper probatum est. Nec sane immerito: nam qui, a Deo vocati, illud sponte sua amplectantur, non contenti communibus praeceptorum officiis, in evangelica euntes consilia, Christo se milites strenuos paratosque ostendunt. Hocne debilium esse animorum putabimus? aut ad perfectionem vitae modum inutile aut noxium? Qui ita se votorum religione obstringunt, adeo sunt a libertatis iactura remoti, ut multo pleniore ac nobiliore fruantur, ea nempe *qua Christus nos liberavit.*[20]

[15] Rom. viii, 29. [16] Hebr. xiii, 8. [17] Matth. xi, 29.
[18] Philip. ii, 8. [19] Galat. v, 24. [20] Galat. iv, 31.

Quod autem addunt, religiosam vivendi rationem aut non omnino aut parum Ecclesiae iuvandae esse, praeterquam quod religiosis Ordinibus invidiosum est, nemo unus certe sentiet. qui Ecclesiae annales evolverit. Ipsae vestrae foederatae civitates num non ab alumnis religiosarum familiarum fidei pariter atque humanitatis initia habuerunt? quorum uni nuper, quod plane vobis laudi fuit, statuam publice ponendam decrevistis, Nunc vero, hoc ipso tempore, quam alacrem, quam frugiferam catholicae rei religiosi coetus, ubicumque ii sunt, navant operam! Quam pergunt multi novas oras Evangelio imbuere et humanitatis fines propagare; idque per summam animi contentionem summaque pericula! Ex ipsis, haud minus quam e clero cetero, plebs christiana verbi Dei praecones conscientiaeque moderatores, iuventus institutores habet, Ecclesia denique omnis sanctitatis exempla.—Nec discrimen est laudis inter eos qui actuosum vitae genus sequuntur, atque illos, qui recessu delectati, orando afflictandoque corpori vacant. Quam hi etiam praeclare de hominum societate meruerint, mereant, ii norunt profecto qui, quid ad placandum conciliandumque Numen possit *deprecatio iusti assidua*,[21] minime ignorant, ea maxime quae cum afflictatione corporis coniuncta est.

Si qui igitur hoc magis adamant, nullo votorum vinculo, in coetum unum coalescere, quod malint, faxint; nec novum id in Ecclesia nec improbabile institutum. Caveant tamen ne illud prae religiosis Ordinibus extollant; quin potius, cum modo ad fruendum voluptatibus proclivius, quam ante, sit hominum genus, longe pluris ii sunt habendi, qui, *relictis omnibus, sequuti sunt Christum.*

Postremo, ne nimiis moremur, via quoque et ratio, qua catholici adhuc sunt usi ad dissidentes revocandos, deserenda edicitur aliaque in posterum adhibenda.—Qua in re hoc sufficit advertisse, non prudenter, dilecte Fili Noster, id negligi quod diu experiendo antiquitas comprobavit, apostolicis etiam documentis erudita.—Ex Dei verbo habemus,[22] omnium officium esse proximorum saluti iuvandae operam dare, ordine gradu-que quem quisque obtinet. Fideles quidem hoc sibi a Deo assigatunm munus utillime exequentur morum integritate, christianae caritatis operibus, instante ad Deum ipsum assi-

[21] Iac. v, 16. [22] Eccli. xvii, 4.

duaque prece. At qui e clero sunt idipsum praestent oportet sapienti Evangelii praedicatione, sacrorum gravitate et splendore, praecipue autem eam in se formam doctrinae experimentes, quam Tito ac Timotheo Apostolus tradidit.—Quod si, e diversis rationibus verbi Dei eloquendi, ea quandoque praeferenda videatur, qua ad dissidentes non in templis dicant sed privato quovis honesto loco, nec ut qui disputent sed ut qui amice colloquantur; res quidem reprehensione caret: modo tamen ad id muneris auctoritate Episcoporum ii destinentur, qui scientiam integritatemque suam antea ipsis probaverint. Nam plurimos apud vos arbitramur esse, qui ignoratione magis quam voluntate a catholicis dissident; quos ad unum Christi ovile facilius forte adducet, qui veritatem illis proponat amico quodam familiarique sermone.

Ex his igitur, quae huc usque disseruimus, patet, dilecte Fili Noster, non posse Nobis opiniones illas probari, quarum summam *Americanismi* nomine nonnulli indicant.—Quo si quidem nomine peculiaria animi ornamenta, quae, sicut alia nationes alias, Americae populos decorant, significare velint; item si statum vestrarum civitatum, si leges moresque quibus utimini, non est profecto cur ipsum reiiciendum censeamus. At si illud usurpandum ideo est, ut doctrinae superius allatae, non indicentur modo, immo vero etiam cohonestentur; quodnam est dubium, quin Venerabiles Fratres Nostri Episcopi Americae, ante ceteros, repudiaturi ac damnaturi sint utpote ipsis totique eorum genti quam maxime iniuriosum? Suspicionem enim id iniicit esse apud vos, qui Ecclesiam in America aliam effingant et velint, quam quae in universis regionibus est.—Una, unitate doctrinae sicut unitate regiminis, eaque catholica est Ecclesia: cuius quoniam Deus in Cathedra Beati Petri centrum ac fundamentum esse statuit, iure Romana dicitur; *ubi* enim *Petrus, ibi Ecclesia.*[23] Quam ob rem quicumque catholico nomine censeri vult, is verba Hieronymi ad Damasum Pontificem usurpare ex veritate debet: "Ego nullum primum, "nisi Christum, sequens, beatitudini tuae, idest Cathedrae "Petri communione consocior: super illam petram aedificatam "Ecclesiam scio; quicumque tecum non colligit, spargit."

Haec, dilecte Fili Noster, quae, singularibus litteris, officio

[23] S. Ambr. in Ps. xi, 57.

muneris ad te damus, ceteris etiam foederatarum civitatum Episcopis communicanda curabimus; caritatem iterum testantes, qua gentem vestram universam complectimur; quae sicut elapsis temporibus multa pro religione gessit, maiora etiam in posterum, Deo feliciter opitulante, praestituram portendit.— Tibi autem et fidelibus Americae omnibus Apostolicam benedictionem, divinorum subsidiorum auspicem, amantissime impertimus.

Datum Romae apud S. Petrum die XXII mensis Ianuarii MDCCCXCIX, Pontificatus Nostri anno vicesimo primo,

LEO PP. XIII.

II.

Litterae Apostolicae quibus convocatur Concilium Eporum Americae Latinae in Urbe Roma hoc anno habendum.

Venerabilibus Fratribus Archiepiscopis et Episcopis ex America Latina

LEO PP. XIII.

VENERABILES FRATRES SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Cum diuturnum recolimus Pontificatus Nostri cursum, nihil unquam praetermisisse videmur, quod ad constabiliendum in istis gentibus promovendumque Christi regnum pertineret. Rerum quidem, quas Deo opitulante adhuc vestra causa gessimus, manet apud vos memoria et gratia, Venerabiles Fratres; quorum navitati diligentiaeque illa providentiae Nostrae officia haud frustra commendavimus. Nunc vero Nostri erga vos animi novum extare documentum volumus; id quod iamdiu Nobis in optatis fuit. Etenim ex quo tempore saecularia sollemnia agebantur quartum ob memoriam detectae Americae, sedulo cogitare coepimus, qua potissimum via communibus rationibus latini nominis, novum orbem plus dimidia parte obtinentis, prospicere possemus. Optimum autem ad eam rem fore perspeximus, si quotquot essetis ex istis civitatibus Episcopi, consultum inter vos, invitatu et auctoritate Nostra, conveniretis. Siquidem conferendis consiliis sociandisque prudentiae fructibus, quos cuique vestrum usus rerum peperisset, apte per vos provisum intelligebamus, ut apud eas gentes, quas idem aut certe cognatum genus coniunctas teneret,

unitas ecclesiasticae disciplinae salva consisteret, vigescerent digni catholica professione mores, atque concordibus bonorum studiis Ecclesia publice floreret. Illud etiam magnopere suadebat initum exequi consilium, quod vos, sententiam rogati, huiusmodi propositum ingenti cum assensu excepissetis.—Ut autem venit perficiendae rei maturitas, optionem vobis fecimus, Venerabiles Fratres, ut eligeretis locum, ubi id habendum esse concilium videretur. Porro autem vos maximam partem significastis coituros libentius Romam, ob eam quoque causam, quod pluribus vestrum expeditior huc pateret aditus, quam propter difficillima istic itinera ad longinquam aliquam americanam urbem. Huic declarationi sententiae vestrae, quae non leve habebat indicium amoris in Apostolicam sedem, fieri non potuit, quin magna a Nobis comprobatio accederet. Quamquam moleste ferimus, qua nunc conditione sumus, ademptam Nobis facultatem, unde vos, Romae dum eritis, tam liberaliter honesteque tractemus, quam velimus. Igitur sacrum Consilium Tridentinis decretis interpretandis habet iam a Nobis in mandatis, ut concilium Episcoporum omnium e rebuspublicis Americae latinae Romam convocet in annum proximum, atque opportune praescribat, quas illud ad leges dirigi oporteat.

Interea coelestium munerum auspicem, testemque benevolentiae Nostrae vobis, Venerabiles Fratres, et clero populoque singulis concredito Apostolicam benedictionem peramanter impertimus.

Datum Romae apud S. Petrum ipsa die natali D. N. Iesu MDCCCXCVIII, Pontificatus Nostri anno vicesimo primo.

LEO PP. XIII.

E S. R. UNIV. INQUISITIONE.

I.

ABSOLUTIO A CASIBUS S. SEDI RESERVATIS PERMITTITUR QUANDO NEQUE CONFESSARIUS, NEQUE POENITENS EPISTOLAM AD S. POENIT. MITTERE POSSUNT.

Beatissime Pater:

Sacerdos N. N. ad Sanctitatis Vestrae pedes provolutus, sequentium dubiorum solutionem humiliter efflagitat:

I. Utrum decretum S. R. et U. Inquisitionis datum sub die 23 iunii 1886 intelligendum sit tantum de iis, qui *corporaliter* S. Sedem adire nequeunt; vel etiam de iis, qui *ne per litteras quidem per se, neque per confessarium*, ad S. Sedem recurrere valent?

II. Et quatenus decretum praedictum extendi debeat etiam ad eos, qui ne per litteras quidem ad S. Sedem recurrere valent, quomodo se gerere debeat Confessarius?

Et Deus etc.

Feria IV, die 9 Novembris 1898.

In Congregatione Generali coram EEmis ac RRmis DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus habita, propositis suprascriptis dubiis, praehabitoque RR. DD. Consultorum voto, EE. ac RR. Patres respondendum mandarunt:

Ad I et II. Quando neque confessarius neque poenitens epistolam ad S. Poenitentiariam mittere possunt, et durum sit poenitenti adire alium confessarium, in hoc casu liceat confessario poenitentem absolvere etiam a casibus S. Sedi reservatis absque onere mittendi epistolam, facto verbo cum SSmo.

Sequenti vero sabbato die 12 eiusdem mensis et anni in audientia a SS. D. N. Leone Div. Prov. PP. XIII R. P. D. Adsessori impertita, SSmus D. N. resolutionem EE. ac RR. Patrum adprobavit et confirmavit.

I. *Can.* Mancini, *S. R. et U. Inquis. Not.*

II.

Casus de acquisitione Domicilii in ordine ad Matrimonii celebrationem.

Infrascriptus Archiepiscopus N. N. Supremae S. R. et Univ. Inquisitionis Congregationi sequentia dubia proponit, ut securius in administranda Dioecesi officium suum adimpleat.

I. In hac magna Civitate N., quo undique concurrunt homines variae conditionis, frequenter a multis domicilium mutatur. Reperiuntur praesertim famuli qui nunc apud unam familiam degunt, nunc apud alteram, ita ut in nulla parochia domicilium vel quasi domicilium acquirant. Venerunt quidem, in dictam civitatem N. ut ibidem commorentur ad sustentationem quaerendam, et revera in Dioecesi N. habitant per

maiorem anni partem, vel etiam per plures annos, ita ut si non acquirant domicilium aut quasi domicilium in hac vel illa parochia, ob frequentem mutationem habitationis, dici possunt habere domicilium in Dioecesi, quo venerunt ad habitandum in perpetuum vel saltem ad longum tempus.

Quum autem agatur de matrimonio contrahendo ab illis, hactenus Archiepiscopus existimavit suos esse subiectos et posse delegare, ad matrimonium celebrandum, Rectorem parochiae, ubi de facto habitant, dummodo in Dioecesi versati fuerint per tempus sufficiens ad constituendum domicilium vel quasi domicilium, sive nullum aliud domicilium extra Dioecesim N. habeant, sive adhuc conservent alibi aliquod domicilium, v. g. paternum vel fraternum in loco, unde oriundi.

His ultimis temporibus, nonnulli Canonistae dubitarunt utrum commoratio in Dioecesi sufficeret ad matrimonium, quando non acquiritur domicilium vel quasi domicilium in aliqua parochia determinata.

Quaerit igitur Archiepiscopus utrum recte se gerat in delegandis parochis suae Dioecesis, ad matrimonium eorum qui reperiuntur in circumstantiis supra expositis.

II. Frequenter evenit in hac Civitate N. ut quis, nuptiis iam paratis in parochia ubi domicilium vel quasi domicilium habet, aliquot dies ante matrimonium, transit ad aliam parochiam, sive habitando apud amicum, vel in aliquo diversorio usque ad nuptias; sive in domo ubi proponit habitare post matrimonium.

Res ita se habent frequenter pro famulis et famulabus; attamen bona fide celebrant suum matrimonium in parochia prioris domicilii, parocho inscio discessus eorum.

Ad praecavendam nullitatem matrimoniorum quae fiunt hoc modo, Archiepiscopus generali statuto edixit liberum esse suis Dioecesanis matrimonium contrahere sive coram parocho actualis domicilii, sive coram parocho domicilii anterioris per tres menses a die discessus eorum; declarando se delegationem necessariam utrique parocho concedere. Sedulo autem voluit parochos monitos hoc statutum tantum valere pro iis qui in Dioecesi N. commorari non desierint; non vero pro iis qui e Dioecesi N. egressi in Dioeceses vicinas sese contulerant ante matrimonium.

Feria IV, die 9 Novembris 1898.

In Congregatione Generali coram EEmis ac RRmis DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus habita, propositis suprascriptis dubiis, iisque maturrime discussis, praehabitoque RR. DD. Consultorum voto, EE. ac RR. Patres respondendum mandarunt:

Ad I. Reformato dubio: An Ordinarius parochis licentiam concedere possit assistendi matrimoniis eorum, qui diu in dioecesi versati sunt, sed in nulla paroecia domicilium, vel quasi-domicilium acquisierunt?

Resp. Negative; nisi diligenti inquisitione facta, constet eos, de quibus est quaestio, neque in civitate N., neque alibi, in nulla paroecia verum vel quasi domicilium canonicum habere; sed esse vagos.

Ad II. Reformato dubio: An licentiam generaliter Ordinarius concedere possit, tum parocho actualis domicilii contrahentium, tum parocho anterioris, per tres menses a die discessus eorum?

Resp.: Archiepiscopus utatur iure suo, prae oculis habita responsione S. C. Concilii in causa Coloniensi de die 18 Martii 1893.

Sequenti vero sabbato die 12 Novembris eiusdem mensis et anni, in audientia a SS D. N. Leone Div. Prov. PP. XIII R. P. D. Adsessori impertita, SSmus D. N. resolutionem EE. ac RR. Patrum adprobavit et confirmavit.

I. *Can.* MANCINI, *S. R. et U. Inquis. Not.*

III.

ALIUS CASUS DE EODEM.

Officialis Dioecesis N., ad quietem conscientiae suae et ad normam habendam in casibus similibus, dubium sequens proponit Supremae Congregationi:

Anno proxime elapso, vir acatholicus et puella catholica, uterque oriundus ex Roumania, ubi domicilium habent, postquam per duos vel tres annos varia itinera susceperint, quin domum reversi sint, in civitatem N. venerunt.

Proposuerant ibi commorari per tres menses, et domum ad habitandum per spatium trimestre pretio locaverant.

Elapso autem trimestri, cogitaverunt de matrimonio inter se contrahendo. Vir erat liber ad matrimonium contrahendum, puella stabat cum matre vidua et erat pariter libera. Quum vero lex civilis praescribat ut quis per sex menses commoretur in loco ubi vult matrimonium contrahere, habitationem in civitate praedicta prorogarunt iterum ad tres menses, et, mense novembri, quum iam per sex menses ibi commorati fuerint, Officialem adierunt, dispensationem super impedimento mixtae religionis et licentiam matrimonii celebrandi petierunt.

Praedictus Officialis haesit, quaerendo utrum praefati sponsi acquisiverint quasi domicilium sufficiens ad matrimonium. Equidem per sex menses in dicta civitate commorati fuerant; sed quando illam ingressi erant non sibi proposuerant habitare per maiorem partem anni. Elapsis tribus mensibus, cogitaverant de matrimonio ineundo et iterum proposuerant habitare per tres alios menses tantum ut compleretur spatium semestre requisitum ad matrimonium a lege civili.

Deficiente intentione habitandi per maiorem anni partem, Officialis, ex consulto peritorum Canonistarum existimavit sponsos non acquisivisse quasi domicilium in illa civitate, ac proinde se non habere facultatem dispensandi nec licentiam concedendi ad matrimonium contrahendum. Sponsi vero, cum omnia paraverint ad nuptias, contractum civilem iniverunt et ad aliam regionem profecti sunt.

Petit igitur Officialis anon severius egerit in deneganda dispensatione et licentia matrimonii contrahendi, et, grato animi sensu acciperet responsum, quo in futurum ut norma pro casibus similibus uti possit.

Feria IV, die 9 Novembris 1898.

In Congregatione Generali coram EEmis ac RRmis DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus habita, proposito suprascripto casu, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Orator acquiescat; et addatur: Se conferentes in civitatem

N. ex alio loco vel paroecia, dummodo ibi commorati fuerint in aliqua paroecia per sex menses, censendos esse ibidem habere quasi domicilium in ordine ad matrimonium, quin inquisitio facienda sit de animo ibi permanendi per maiorem anni partem, facto verbo cum SSmo.

Sequenti vero Fer. VI, die 11 eiusdem mensis et anni, in audientia a SS. D. N. Leone Div. Prov. PP. XIII R. P. D. Adsessori impertita, SSmus D. N. resolutionem EE. ac RR. Patrum adprobavit et confirmavit.

I. *Can.* MANCINI, *S. R. et U. Inquis. Not.*

IV.

PAROCHIAE (IN QUIBUS MAIOR PARS HABITANTIUM EST HAERETICA) NOVITER ERECTAE INTRA FINES DIOECESEUM UBI TRID. FUIT PUBLICATUM, SUBSUNT DECR. *Tametsi.*

Beatissime Pater:

Episcopus de Costa Rica in America Centrali sequentia dubia enodanda proponit:

I. Licet nulla extet memoria publicatum fuisse Concilium Tridentinum in dioecesi de Nicaragua et Costa Rica, tamen nunquam in dubio positum est quin eiusdem leges in tota America Latino-Hispanica vigerent (etiam Cap. I. Sess. 24 *de Ref. Matrim.*): nihilominus dubium occurrit utrum haec lex Tridentina publicanda sit in novis parochiis quae eriguntur, speciatim in locis, ubi maior pars habitantium est haeretica.

Casus concretus hic est: Portus de Limon anno 1870 regio erat inculta et silvis consita. Primi incolae fuerunt Nigritae haeretici et nonnulli catholici costarricenses. Anno 1893 erecta fuit parochia in eodem portu, ubi degunt 1000 catholici et 4000 haeretici. I. Vigetne ibidem lex Tridentina quoad celebrationem matrimoniorum propter solam rationem quod terra illa pertineat ad dioecesim ubi publicata censetur lex, an vero denuo publicanda est?

II. Validane sunt matrimonia ab haereticis celebrata coram ministro acatholico vel coram Gubernio in Portu de Limon?

III. Anno 1897, 27 haeretici suos errores abiurarunt et in Ecclesiam reversi sunt. Quaerit parochus quid cum iis facien-

dum, qui matrimonium inierunt n. II exposito. Post baptismum conditionalem etc. consensus matrimonialis renovandus est necne?

IV. Utrum conveniat, ad tollenda dubia, Concilium Tridentinum publicare?

V. Utrum conveniat dispensationem petere a S. Sede relate ad matrimonia haereticorum, sicut concessa fuit a Benedicto XIV d. 4 Nov. 1741 pro provinciis foederatis Belgii et Hollandiae?

Feria IV, die 23 Novembris 1898.

In Congregatione Generali S. R. et U. Inquisitionis habita ab EEmis et RRmis DD. Cardinalibus in rebus fidei et morum Generalibus Inquisitoribus, propositis suprascriptis dubiis, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Ad I. Decretum TAMETSI *Conc. Tridentini tamquam promulgatum censeri debet in tota dioecesi de Costa Rica; neque proinde necessaria est eiusdem decreti promulgatio in nova paroecia Portus de Limon.*

Ad II. Provisum in praecedenti; scilicet Negative.

Ad III. Affirmative; et detur Decret. S. O. 20 Novembris 1876.

Ad IV. Publicationem necessariam non esse.

Ad V. Negative.

Feria vero VI, die 25 eiusdem mensis et anni, in solita audientia R. P. D. Adsessori S. O. impertita, facta de his omnibus SS. D. N. Leoni Div. Prov. PP. XIII relatione, SS. resolutionem EE. PP. adprobavit.

I. *Can.* MANCINI, *S. R. et U. Inquis. Notarius.*

E SACRA CONGREGATIONE RITUUM.

I.

SOLUTIO DUBIORUM LITURGICORUM.

Rmus Dnus Paulus Bruchesi Archiepiscopus Marianopolitanus, Sacrae Rituum Congregationi, sequentia dubia, pro opportuna solutione humiliter subiecit, nimirum:

I. Utrum preces quae flexis genibus, ad omnes horas in feriis poenitentialibus dicuntur, pariter in fine Matutini, quando separatur a Laudibus, sunt addendae?

II. Utrum antiphonae "Ne reminiscaris" et "Trium puerorum" quae privatim a Sacerdote recitantur ante et post Missam, duplicandae sunt vel non, iuxta ritum officii ab ipso recitati, vel iuxta ritum Missae quam celebrat?

III. An satisfacit obligationi suae clericus in ordinibus sacris constitutus, qui sponte vel invitatus se adiungit clero officium ab officio ipsius clerici diversum canenti vel recitanti?

Et Sacra eadem Congregatio referente subscripto Secretario, audito etiam voto Commissionis Liturgicae, re mature perpensa, rescribendum censuit:

Ad I. Negative.

Ad II. Ad libitum in casu iuxta ritum Officii vel Missae.

Ad III. Negative, secluso privilegio.

Atque ita rescripsit, die 27 Ianuarii 1899.

C. *Card.* MAZZELLA, *Praef.*
D. PANICI, *Secret.*

II.

BENEDICTIO SOLEMNIS CANDELARUM TRANSFERRI NON DEBET.

Rmus Episcopus Aginnensis in Galliis Sacrae Rituum Congregationi humiliter exposuit quod in sua Dioecesi praesertim ruricolae degunt et difficile ad Cereorum Benedictionem, die 2ª Februarii ecclesiam frequentant ob festi Purificationis suppressionem.

Quapropter expostulavit ut in eadem Dioecesi Benedictio solemnis Candelarum quae fit iuxta ritum die 2ª Februarii, in dominicam sequentem transferetur.

Sacra porro Rituum Congregatio, referente subscripto Secretario, exquisito etiam voto commissionis Liturgicae rescribendum censuit: "Servetur Decretum in una *Rhemen.* 7 Februarii 1874."

Atque ita rescripsit, die 27 Ianuarii 1899.

C. *Card.* MAZZELLA, *Praef.*
D. PANICI, *Secret.*

SEQUITUR DECRETUM IN UNA *Rhemen.* 7 FEB. 1874.

Rmus D. hodiernus Archiepiscopus Rhemen. exposuit quod omnibus Parochiarum Rectoribus Dioeceseos Rhemen. in Gallia per indultum Sacrae Rituum Congregationis diei 24 Augusti 1854 fuerit concessum ut solemnitas Purificationis B. M. V. ad insequentem Dominicam transferri valeret. In precibus autem non agebatur de Benedictione cereorum quae praedicto die fieri debet. Quapropter suprascriptus Rmus Orator ab eadem Sacra Congregatione humillime postulavit ut Benedictio cereorum ad insequentem Dominicam etiam transferri valeat ac Festium ipsum Purificationis.

Sacra vero Congregatio, audita relatione hujusmodi Instantiae ab infrascripto Secretario facta, rescribere rata est: Benedictio et distributio candelarum et Processio in Festo Purificationis Beatae Mariae Virginis fieri debent ipsa die 2 Februarii. Atque ita rescripsit die 7 Februarii 1874.

E SACRA CONGREGATIONE INDULGENTIARUM.

CONCEDUNTUR INDULG. LEGENTIBUS S. EVANGELIUM PER QUADRANTEM.

SSmus Dnus Nr. Leo PP. XIII in Audientia habita die 13 Decembris 1898 ab infpto Card. Praef. S. Cognis Indulgentiis Sacrisque Reliquiis praepositae, omnibus utriusque sexus Xtifidelibus pie ac devote, saltem per horae quadrantem, legentibus S. Evangelium, cuius tamen editio a legitima auctoritate fuit recognita et approbata, Indulgentiam tercentum dierum semel in die lucrandam benigne concessit: iis vero qui mense integro singulis diebus praefatae lectioni uti supra vacaverint, Plenariam elargitus est eo die infra mensem acquirendam, quo vere poenitentes, confessi ac S. Synaxi refecti, simul ad mentem Sanctitatis Suae pias ad Deum preces effuderint. Quas Indulgentias eadem Sanctitas fore quoque applicabiles animabus igne Purgatorii detentis declaravit. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secria eiusdem S. Congregationis die 13 Decembris 1898.

Fr. HIERONYMUS M. *Card.* GOTTI, *Praef.*

L. † S.

† A. *Archiep.* ANTINOEN, *Secrius.*

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman Decrees for the month are:

I.—APOSTOLIC LETTERS:

1. To the Cardinal Archbishop of Baltimore. The Holy Father points out the dangers to Catholic faith and morality which must arise from certain erroneous views occasioned by the publication of a *Life of Father Hecker*, and propagated under the name of "Americanism."
2. To the Hierarchy of Latin America. The Bishops are invited to meet in Council at Rome during the present year.[1]

II.—S. CONGREGATION OF THE INQUISITION:

1. Allows confessors to absolve in cases of special papal reservation when the penitent cannot (mediately or immediately) communicate with the S. Poenitentiaria.

2 and 3. Regulates various titles to domicile or quasi-domicile, with a view to the validity of marriage contracts.

4. Decides that full binding force of the decree *Tametsi* applies to parishes newly erected in districts where it had been previously promulgated.

III.—S. CONGREGATION OF REGULAR DISCIPLINE regulates the temporary admission of religious into the diocesan ministry.

[1] The opening session has been arranged for May 28th.

IV.—S. CONGREGATION OF RITES:

1. Answers a number of liturgical *dubia*.
2. Decides that the Blessing of Candles and the Procession prescribed for the feast of the Purification are always to take place on the 2d of February, even if the feast itself is transferred to the following Sunday.
3. Defines the meaning of *semi-public* as applied to oratories enjoying certain privileges; at the same time confirms a former decree (1879) permitting bishops to grant right of retaining the Blessed Sacrament, etc.

V.—S. CONGREGATION OF INDULGENCES grants special indulgences for the reading of the sacred Scriptures.

"MANIFESTATION OF CONSCIENCE" AND "CHAPTER OF FAULTS."

Qu. Will you kindly answer the following? By so doing, you will confer much and lasting peace on many religious communities. At page 272, in *Pastoral Theology*, by Dr. Stang, occurs a papal decree relating to religious. Does this decree include both "chapter of faults" and "manifestation of conscience?"

Resp. The decree regarding the "manifestation of conscience" (of which Dr. Stang speaks in his *Pastoral Theology*) was not intended to include the "chapter of faults." The latter is in fact an open acknowledgment of *external faults* committed *against the rules* and customs of the Order; whilst the former would be a *confession* of faults or sins known only to the religious who manifests them, such as *motives* of action, inward yielding to temptations, sins of pride, etc. Even of these latter a religious may speak to her Superior, if she wishes, and of her own accord, but no Superior has a right to exact or even suggest such manifestation of conscience. This distinction has been clearly emphasized by the S. Congregation of Bishops and Regulars in a document addressed to religious, in which the custom of making such forced manifestation of conscience to the Superior is thus qualified: "But religious, *if*

they wish, may make known their defects in the observance of the rules, and their progress in virtue." Moreover, the decree of January, 1891, *De Aperitione Conscientiae*, itself implies this much, when, after declaring that no Superior has any right *to urge* a religious to manifest to her the secrets of her conscience, it adds these words: "This does not, however, prevent the religious from manifesting, of their own accord and freely, their souls to the Superiors," etc. (Cf. AM. ECCL. REVIEW, Vol. XIV, 268.)

THE MORNING COLLATION IN LENT.

Qu. The *Semaine Religieuse* of Quebec publishes the following:

1. Ceux qui jeûnent peuvent-ils, le matin, prendre du beurre, du fromage, ou quelque aliment maigre avec un peu de pain? *Resp.* Oui, pourvu que le tout n'excède pas à peu près deux onces.

2. Est-il permis, à la collation du matin, de remplacer le pain par un autre aliment? *Resp.* Oui.

Some assert that this concession is contrary to the principles of moral theology; others hold that it is perfectly correct. Would you object to give your valuable opinion in the REVIEW?

Resp. The custom of taking some warm liquid and with it a small quantity of food (not exceeding, as a rule, two ounces) in the mornings during Lent is universally sanctioned. It is not supposed to break the obligatory fast, because the limit of two ounces is considered a *parvitas materiae*, or a *ne potus noceat.* Although the morsel thus taken is usually bread, there is nothing in the terms of the general law that so specifies the quality of food, apart from the expressions of local or diocesan legislation on the subject. The only limit as to quality regarding the morsel is as to food forbidden by the *abstinence* law, namely flesh meat, and the products of flesh (*lacticinia*); for the abstinence law is distinct and separable from the law of fast. Hence, the quantity of two ounces, which in the matter of the fast is allowable (either *ne potus noceat* or *quia pro nihilo reputatur*), would be forbidden by the abstinence law.

But as regards *lacticinia* or the product of flesh, such as

milk, butter, cheese, and the like, there exists a twofold dispensation in most countries to-day: one is in form of special *indults;* the other is a *consuetudo communis.* Where the first privilege obtains, the wording of the indult itself will determine how far the products of flesh are allowable; but where a common custom, arising out of a tacit general concession or universal necessity, obtains, there *lacticinia* are regarded in the light of fish, turtle, oysters, etc., and not as regular abstinence food. Hence a *parvitas materiae* of these flesh products is accounted nothing, in the same sense as is a morsel of other Lenten fare. In taking a small quantity of these we do not break the fast (*quia parvum pro nihilo reputatur*), and we do not break the abstinence (*quia lacticinia non frangunt abstinentiam ubi dispensatio aut usus communis ea permittit*). This accords with the general practice; we take coffee, tea, or chocolate diluted with a small quantity of milk; we eat bread prepared with milk or butter, all of which are *lacticinia* forbidden by the abstinence law. Yet we do not consider this practice an infringement of the abstinence as we would if we took a small quantity of meat. And whilst ordinarily people who keep the fast will simply take a piece of bread with their cup of coffee in the morning, we can imagine a person in a condition where he could not have dry bread or anything else except a small piece of buttered toast or a bit of cheese. Would such a person have to go without the morsel rather than take it, for fear that he might break the abstinence? Not unless flesh products are forbidden. If, on the other hand, it is forbidden to take milk or other *lacticinia* during the day, it is not on account of the abstinence law, but on account of the fast, which would thereby be broken.

THE LITANIES ON HOLY SATURDAY.

Qu. Would you please inform some of your readers why, in the ceremonies of Easter Saturday, the words of the Litany are repeated?

Resp. The repetition of the Litany on Holy Saturday, which differs somewhat from the ordinary Litany of the Saints, is historically a remnant of the practice in the early Church. It

will be noticed that the chanting of the Litany takes place immediately after the blessing of the Baptismal Font, or (in case there are converts present who are to be baptized at this point) after the baptism of the catechumens. In the early ages these catechumens chanted the Litany on going to the Font, and again as they bent to receive, one after another, the water of regeneration. This second chanting might have been omitted when the catechumens were few, but as the words of the Litany had to be taught them, the cantor or deacon or priest who led them to the Font would sing each invocation before them that they might repeat it. It was a profession of their humility, for they recited it as they lay prostrate on the ground, and an appeal for the intercession of those white-robed witnesses in heaven whose ranks they were about to join in the communion of saints. "Litaniae quae fiunt circa baptisterii consecrationem, intercessiones Sanctorum designant *pro renascentibus*," says Amalaric. (L. I, c. 28, p. 959; *cf.* Amberger, *Pastoral.* II, p. 814.) The clergy joins in the name of the Church in this invocation of her approved children; but when the chanters come to the words, "Peccatores—te rogamus," the ministers of the altar rise and go to prepare for the Holy Sacrifice, whilst the newly-baptized still continue their humble appeal to their crowned brethren in heaven for the Church, its head, and its ministers, for Christian rulers and the peace of nations, for friends living and dead, and for the blessed gifts of the earth.

The Litany is repeated, therefore: first, because it was originally chanted by the catechumens processionally, and again at their baptism; and thus the present repetition is an historical record of the ancient practice. Secondly, because the catechumens had to be taught the words of the liturgy by the ministers of the Church, whilst her ceremonial marked at the same time their condition of children *quasi modo geniti*, of a new mother. Henceforth would they thus learn the words of prayer and of faith under the guidance of the ministers of Christ. The united voices of the priest and the newly regenerated indicated that the former was leading the white-robed neophites into the communion of saints who had

already attained the victory, but who had left their example how to obtain it to others.

It may be noted in this connection that, according to the rubrics of the Missal, the chanting of the Litany is to be begun at the Baptismal Font, whereas the *Ceremoniale Episcop.* (L. II, c. 27, n. 19) speaks of its beginning at the altar. The reason is, that when the bishop pontificates in the cathedral, where (it not being a parish church) there is no Baptismal Font, or when he gives Holy Orders on this occasion (as one of the prescribed times), the neophites are not presented for baptism.

THE PARISH PRIEST OF THE PROTESTANT PARTY IN A MIXED MARRIAGE.

Qu. May I ask you for a solution of the subjoined matrimonial difficulty?

A Catholic lady wishes to marry a Protestant. As the bishops here (in Mexico) have no jurisdiction or power to dispense in cases of mixed marriages, I advised the parties to betake themselves to the gentleman's home, where the bishops have the necessary faculties for dispensing. Now, what I would ask is, whether the pastor of the place where the Protestant party lives is entitled *jure proprio* to perform the service, or must I, as the lady's pastor, give jurisdiction to act, provided, of course, the requisite dispensation be had from the bishop.

As Protestants are said to be subject to ecclesiastical law, the pastor of the place where the Protestant resides may have full right to perform the service, as is the case when both parties are Catholics. If the contrary is true, would the REVIEW kindly explain the matter?

Resp. We know of no law requiring special jurisdiction from the parish priest of the Catholic party in such cases. When the proper dispensation from the bishop of the place where the marriage is to be celebrated has been obtained, the parish priest of that place becomes, we assume, qualified to act as *testis auctorizabilis*, according to a twofold principle in Canon law, namely, that "matrimonia (generatim) quorumlibet baptizatorum a Catholica societate dissidentium per se juri ecclesiastico subjiciuntur" (Gasparri, 299.—Santi iv, 1, n. 123), and "parochus fit proprius unius vel utriusque contrahentis, domicilio aut quasi-domicilio ejus in sua parochia."

"SAINT CAROLINA."

Qu. Please let me know who is St. Carolina, or how the name came ever to be introduced as a Christian name. It is found among religious nuns; but I have hunted everywhere for some data as to a life of such a saint, and can find none.

Resp. The name Carolina (Carola, Carlotta, Charlotte) has been formed upon the name of Carolus (Charles, Carl) on a common etymological principle. From Carola was formed the diminutive Carolina or Charlotta, meaning a little maiden who takes her name from Carolus.

The name was not used in olden times as a woman's name, because in the Saxon tongue, from which the word is derived, it actually signifies "a strong fellow" (*kerl*). Hence no maiden cared to be called by the name. But when some of the "kerls" became celebrated knights and kings, like Charlemagne, the objection ceased, and ladies, in order to show their attachment to their heroes, adopted the name, giving it a pretty turn by the diminutive ending.

When the hero happened to be a saint, like St. Charles Borromeo, the women of the country, mindful of his sanctity, his kindness to the poor and the sick, gave his name to their children, not only to boys, but to the girls too, that they might have him as their special patron and remain under his gracious care until the day of their death. Thus in Lombardy, the name Carola, Carolina, or Carlotta would be given to a girl at baptism with the understanding that she was so named in honor of St. Charles.

Some such children grew to be saintly religious, so that their virtue became a byword in the popular mouth, and they themselves models for imitation. None of these are thus far actually canonized so as to permit their public veneration, but they are honored privately and their names are found in the calendars of different Orders, the same as many holy martyrs, because they died in the odor of sanctity. Two such, mentioned by Stadler in his hagiography, are: *Carolina de Seyn*, a Cistercian nun from the Netherlands, who is commemorated by Bucellinus on January 29th; and *Carolina Castella*, also a Cistercian nun, born towards the end of the last century. Bur-

gener has a life of her, on the 25th of January (III, 285), showing that she was reputed a saint by all who knew her. There is also a saintly Carmelite nun called *Carola*, whose name is found in the catalogue of the Order under January 31st. She died in Bologna.

These examples prove at least that the name finds its sanction among good Christians of former days, and as there is hope of getting some good Caroline to make up, by the practice of heroic virtue, for the absence of a fully canonized saint of that name, the use of it, inasmuch as it honors St. Charles, deserves in the meantime rather to be encouraged.

THE ARCHITECTS' CODE OF ETHICS.

The relations of a priest to the architect whom he engages for the work of designing plans of construction, alterations, etc., are supposed to rest on a just business basis. The architect may do his work gratuitously or remit part of his charges as a matter of charity, but it is rarely according to pastoral wisdom for a priest who means to build economically and well, either to take this for granted or to suggest it. It deprives him to an extent of the right to demand the requisite attention from his architect while the work is in progress. The maxim, "Be just before you are generous," under circumstances, appeals to every business man. Besides, the architect has his obligations, not only to himself or his friends and clients, but also to his profession. He cannot, without exposing himself to public censure, ignore what is called the code of ethics among the professional men of his own class. This code is generally well defined, and it is often a decided advantage for a priest to know in advance exactly what he may expect from his architect, and what the architect has a right to expect from him in the regular line of business conduct. It prevents litigation or at least misunderstandings, and at times saves money. For this reason we print here, in connection with the series of articles on Church Building by Dr. Hogan, the code usually regulating the conduct of the architect towards his patrons and co-workers.

The following rules are taken from the code of ethics, prepared in conformity with the best standards of practice, and recommended to its members by the Boston Society of Architects:

No architect should enter into partnership, in any form or degree, with any builder, contractor, or manufacturer.

A member having any ownership in any building material, device, or invention, proposed to be used on work for which he is architect, should inform his employer of the fact of such ownership.

No member should guarantee an estimate or contract by personal bond.

It is unprofessional to offer drawings or other services "on approval" and without adequate pecuniary compensation.

It is unprofessional to make alterations of a building designed by another architect, within ten years of its completion, without ascertaining that the owner refuses to employ the original designer, or, in event of the property having changed hands, without due notice to the said designer.

It is unprofessional to attempt to supplant an architect after definite steps have been taken toward his employment.

It is unprofessional to furnish designs in competition for private work, or for public work, unless for proper compensation, and unless a competent professional adviser is employed to draw up the "conditions" and assist in the award.

The American Institute of Architects' "schedule of charges" represents minimum rates for full, faithful, and competent service. It is the duty of every architect to charge higher rates whenever the demand for his services will justify the increase, rather than to accept work to which he cannot give proper personal attention.

THE CARDINAL VICAR OF ROME ON CLERICS ATTENDING THEATRES.

In connection with a query answered in the last number of the REVIEW regarding the morality of clerics attending the opera, it is interesting to notice that in a recent circular addressed to the Roman clergy, the Cardinal Vicar of Rome reminds ecclesiastics that whilst attendance at the Oratorios of the famous abbé Don Lorenzo Perosi is in no sense prohibited, they are not at liberty to visit public theatres for the purpose

of witnessing secular performances. The letter is dated December 1, 1898, and published in the *Analecta Ecclesiastica* under the caption: *E. Vicariatu Urbis.* The whole gist of the letter is summed up in the sentence: "Firma manet prohibitio ne Clerici theatrum adeant in casu."

THE PROPER PARISH PRIEST WHERE THE "TAMETSI" IS IN FORCE.

Qu. Charles and Mary, Catholics, live in this town. Mary did not live in my parish at the time, but Charles did. My neighbor, who has a German congregation, questions the validity of the marriage, since, as he claims, Charles, though living in my parish, was a member of his congregation by reason of being the son of German parents, although born in this country. Was this marriage invalid?

Resp. As the above query comes to us from Arkansas, that is to say, from a territory lying within the ecclesiastical province of New Orleans, there is question of the application of the decree *Tametsi.* This decree nullifies marriages not contracted before the parish priest and duly authorized witnesses. If the parties are from two different parishes, either of the parish priests whom they select may act as qualified witness of the marriage. If one or both parties have residences in two parishes, or what is called a *quasi-domicile* in one parish and a domicile in the other, they may be married by the parish priest of either of the two places.

This rule applies not only to canonically erected parishes, but also to quasi-parishes wherever the decree *Tametsi* has been explicitly promulgated; and even to parishes or quasi-parishes hereafter to be erected within such territory.

It was necessary, therefore, in the case of Charles and Mary, that they should be married by the parish priest of one or the other. Whether the German priest in whose district Charles lived was to be regarded as the pastor of the latter or not, depended entirely on Charles. If he so wished it he might attend the German church, since he was born of German parents, but he was perfectly free to choose the English-speaking parish if he preferred it; and that he did so is evident from the fact that

he chose to be married at the latter church, although his bride did not belong to it, and he himself might have gone to her parish church if he wished. This freedom of choice was not permitted before 1897; but since then the Sacred Congregation has declared that American-born children of foreign parents, after they have reached the age of majority, may, if they wish, attach themselves as members to the English-speaking congregation of the place in which they live.

The document referred to is addressed to the Apostolic Delegate, under date of May 12, 1897, and contains the following passage:

> Filios ex parentibus non-Americanis linguam ab Anglicam diversam loquentibus, in America natos, non teneri, cum emancipati sint, ad sese jungendos quasi-paroeciae ad quam pertinent parentes, sed jure frui sese uniendi quasi-paroeciae in qua regionis lingua, seu Anglica, adhibetur. (*Cf.* AM. ECCL. REVIEW, July, 1897, p. 87.)

The same applies even to immigrants provided they know the English language, and prefer to attend a church where that language is used, rather than a church where their native tongue is spoken.

Book Review.

DIE BUSSBÜCHER UND DAS KANONISCHE BUSSVERFAHREN nach Handschriftlichen Quellen dargestellt von Weihbischof Herm. Jos. Schmitz, Doctor der Theologie und des K. Rechts. Die Bussbücher und die Bussdisciplin der Kirche. Zweiter Band. Düsseldorf: Druck und Verlag von L. Schwann. 1898. Pp. xii–743. Preis, 30 Marks.

In a volume of some 850 pages, published in 1882, the erudite Bishop-auxiliary of Cologne presented a connected history of the regular penitential discipline observed in the Catholic Church from the days of St. Clement of Rome down to the time of the Council of Trent. In order to complete his work with requisite consistency, the author had to make, not only a systematic inquiry into the Patristic and conciliar literature on this subject, which covers a large field, but he had also to examine numberless MSS. in the archives of Italy, France, Holland, Belgium, England, Austria, Switzerland, and Germany. The different collections, whence he drew material in the shape of original documents and apographs, amount to more than a hundred.

The object of this vast labor of grouping in a systematic way the ancient penitential codes was not simply one of historical inquiry; it had a practical purpose. The author was convinced that it would add valuable instruction to our store of knowledge in the departments of liturgy and moral theology. It is well known that before the time of Gratian, in the twelfth century, neither of these two sciences were separated from the *jus canonicum*, as far as it was a regular discipline of the schools. Theiner, the learned Oratorian, more than fifty years ago, had mentioned the desirability of such a work, and at the same time confessed the great difficulty that lay in the way of accomplishing it, since hardly anything had hitherto been done to prepare the way for labors in this direction. It is true that several learned German Protestant writers within the last half century have undertaken to sift some of the material that offered itself in this field, since it aided them in shedding light on the historic development of Christian European civilization. Noteworthy among these labors are those of Wasserschleben who collated and examined the penitential legislation of the Anglo-Saxon and Frankish Churches. But in doing so he practically ignored, or

certainly underrated, the influence of the Roman disciplinary code in the formation of a uniform system of penitential practice throughout the universal Church. This led later writers to conclude that there existed in Central Europe and in Ireland for nearly a thousand years before the so-called Reformation a church wholly independent of the Roman See; or, in other words, that the Irish-Scottish Missionary Church and the Gallic and Frankish Churches, founded by the Irish monks, were not, except spasmodically, in communion with the Pope.

Another contention, naturally arising out of such partial presentation of the subject, is that the penitential discipline of the Catholic Church is not the result of legislation from a common centre, but a development, through individual efforts, of local customs which were eventually adopted by the entire Western Church. All these theories our author shows to be futile by tracing the origin of the Roman penitential discipline to its primary sources, and comparing it, as it flows along, with the legislation introduced on the Continent by Columban, and with the more or less arbitrary code of the early Anglo-Saxon Church. And in this effort to throw definite light upon the significance, as a norm of conformity, of the *Poenitentiale Romanum*, perfecting itself, not accidentally, but consistently Dr. Schmitz has, to our mind, eminently succeeded.

The work thus vindicates its importance principally under two heads. To the historian it is of inestimable value, because it pictures far more accurately than mere historic chronicles can do, the lights and shades of secular and religious life during the earlier periods of Christian civilization. The combined ecclesiastical and penitential legislation reflects not merely the public and political, but likewise the domestic, habits of the people, for whose benefit it was made.

To the student of theology the work is even more important, because it leads him to recognize the factors upon which our present system of moral theology is constructed. Commenting on the so-called *Summae* and *Confessionalia*, which, during the thirteenth, fourteenth and fifteenth centuries, served the clergy as texts of practical theology, and guides in the direction of souls, the author writes: "In the history of literature, we must assign to the *Summae* the significance of having inaugurated a systematic treatment of Christian ethics viewed from the judicial standpoint in the Church, whilst the so-called *Confessionalia*" (that is, practical instructions for the proper administration of the Sacrament of Penance, such as the tractate of John of Freibourg, Andreas de Escobar, Antonius de Forciglione, and others of the fifteenth century) "give us the basis for a scientific treatment of practical moral theology."

Although the volume presently published completes the work which Dr. Schmitz began nearly a score of years ago, it is not in the strict sense a continuation of the matter treated by him in the former volume, but rather an expansion and confirmation of the arguments and topics previously stated. In other words, the reasoned collation of the various documents contained in the first part is critically examined and consistently grouped in the second. This leads the author practically to a restatement of the matter presented in the first volume which, therefore, is not absolutely essential to a just appreciation of the principal purpose and contents of the work itself, so that those who may have difficulty at the present time in obtaining a copy of the first volume, need not deem it useless to secure the second part which forms a complete treatise.

The documentary wealth contained in the former volume is furthermore enriched by some hitherto unpublished specimens, among which must be mentioned as very important the parts taken from the *Sacramentarium Fuldense* among the MS. treasures of the Gottingen University library.

We have then a broad survey of the history of the penitential discipline in the Western Church, its fundamental canons, its development, its local peculiarities, and incidentally its general effect upon the culture of the nations which became the bearers of Christian civilization unto later generations. And the evidence of these facts, through data that go to form a history of national ascetical expression, is presented to us in the sources brought together and commented upon with critical acumen by our learned author. The written and hence permanent codes regulating the practice of public and private penance, as we have them in the Roman, Irish, Anglo-Saxon, and Frankish collections of canons, offer not only an instructive but at the same time an intensely interesting study. They are presented to us in their mutual relation and influence on each other, in their resultant modifications, by which the ancient severity was tempered or emphasized along particular lines. Thus we are apt to be edified and shocked alternately, whilst we realize the struggle, on the one hand of strong passions with strong laws, on the other of human weakness with that quality of Mother Church which bends hard justice by the gentle constraint of mercy.

Distinct from the group of disciplinary canons which we have already mentioned is the code of Iceland, which country was converted to Christianity by Irish monks presumably in the ninth century. It has its separate interest for students of American history, if we allow that Christianity was thence brought to the Western Continent long before

Columbus. At the beginning of the twelfth century it had two bishoprics, and at that time (A.D. 1123) we find a written *jus canonicum* in force among the ecclesiastics of the country, which had been formulated by the metropolitan of Drontheim and by Bishop Thorlacus, the incumbent of the first Icelandic see. In its canons, taken as a whole, the legislation shows an unmistakable conformity with the Roman *jus canonicum;* whilst the grouping and apportionment of the penitential periods show the influence of local circumstances.

Enough has been said to indicate the character and great value of the present work for theological science. It demonstrates the fact that the Catholic practice of the Confessional may be traced throughout the history of every civilized nation in Europe as a vital element of the Christian religion. In many respects it serves as a splendid refutation of the plausible attacks upon the institution of the tribunal of Penance in the Catholic Church, made by writers like Henry Charles Lea in his venomous *History of Confessions and Indulgences* (1895).

HISTORIC NUNS. By Bessie R. Belloc, author of "In a Walled Garden." London: Duckworth & Co. (New York: Benziger Bros.). 1899. Pp. 223.

THE IDEAL NEW WOMAN, After Real Old Models. From the French of Countess Ernestine de Trémaudan. St. Louis: B. Herder. 1899. Pp. 240.

The literature discussing from various points of view the proper sphere of womanhood in modern times, is quite large and daily growing. Contributions from Catholic sources are not wanting, although, as a matter of fact, they are scarcely needed to solve the problem for us, so long as our religious Orders of women, with whom rests in the main the teaching of the young, remain true to the models which their founders placed before them. Here and there, no doubt, the prevailing spirit of the age makes itself felt even in religious communities, whose establishments were intended to train up Christian women of the highest type, an aim which, in the struggle for maintenance and the force of competition, is occasionally lost sight of, or causes a partial yielding of the pure ideals of Christian education to the demands of the modern standard of worldly success.

Under such circumstances we must recognize the value of books which tend on the one hand to remind us of the noble motives which prompted the religious foundresses of the present century to establish institutes of Christian education, and on the other to show that modern

womanhood may attain the highest perfection in the secular sphere by adhering simply to the principles which fashioned those magnificent models suggested to us in the Gospels. Whatever is good in modern social or intellectual life will spontaneously assimilate itself to those fundamental virtues which the Christian religion teaches for all time and to all races, and thus produce the highest type of womanhood in our own as in former ages.

The historic nuns graphically pictured by Miss Belloc are Mother Aikenhead, foundress of the Irish Sisters of Charity; Mother McCauley, who instituted the Sisters of Mercy in Ireland; Madame Duchesne, who introduced the Ladies of the Sacred Heart into the New World; and Mother Seton, of Emmittsburg, who founded the American Sisters of Charity. An appendix deals with the leading figures instrumental in the foundation of the Sisters of Mercy in California. That the history of this group of heroic women should have special interest for American readers needs no demonstration; in truth, the compiler of these sketches has largely drawn her material from American sources. For the rest there is a special advantage in having the leading figures of four of our most influential religious communities of modern times brought together in one continuous theme. They are like four distinct notes combining into harmonious and varied chords, which successively illustrate the one great subject of Christian charity, whilst incidentally they represent its peculiar national expression, throwing light upon the solution of the primary social problem. As to the land whence this quality of mercy, nourishing as it is nourished by faith, mainly emanates, the author says: "She (Ireland) is, to those who love her, a land of faith and romance, of ardent emotion, of the yearning of the exile, of the graves of the dearest, of song human and divine. But just because of this glamour, some very salient points of her history are absolutely ignored, although absolutely real. . . . Within the short space of one hundred years the Irish people have created two great instruments of help, which for energy and efficiency have been quite unrivalled in the history of our English-speaking race. We struggle with our social inequalities, we lament the fate of our poor, we do a great deal—we do on the whole what we can; we hammer at legislation, we chisel at Charity Organization. It is not money which fails; our trouble is that we are consumed by doubts of what best to do. The answer has come to us across the sea—a gentle answer devoid of controversy, spoken by the voices of women. It comes from those who can say they "believe and hope."

Whilst *Historic Nuns* brings before us the typical religious, the

woman working out the social problem of organized charity upon the principle of Christian perfection sought through the evangelical counsels, the *Ideal New Woman* addresses itself to the larger sphere of womankind in the world. It aims not so much at awakening in women desire to dispense merciful ministration, as rather to develop the effort of self-improvement upon models different from those which the so-called new womanhood proposes. The evil which the Countess of Trémandan would combat is that of a godless education of our girls, "the crammed brains and cramped bodies, their superficial knowledge, their self-infatuation and chimerical conception of life, the dissatisfaction with their social position, their want of morality and restraint; not a small part of the crimes of which women are guilty before the bar of common law must be attributed to the overproduction of young ladies with diplomas."

Since the Saviour's Ascension woman is transformed. In Mary the Mother of Christ and the Holy women, she received the effusion of the spirit of wisdom, of force, of charity. How to apply and utilize in her own life this gift, the modern woman may hear from the holy models whom the author sets before her readers: Elizabeth, Anna the prophetess, the Samaritan woman, Justa the Cananaean, Claudia Procula, wife of Pilate, etc., whose history is interwoven with practical reflections that point the lesson.

DAS EIGENTHUM NACH DER LEHRE DES HL. THOMAS VON AQUIN UND DES SOCIALISMUS. Von Franz Walter. Gekrönte Preisschrift. 1895. Pp. viii—227.

SOCIALPOLITIK UND MORAL. Eine Darstellung ihres Verhältnisses. Von Dr. Franz Walter. Freiburg: Herder (St. Louis, Mo.). 1899. Pp. xv—346. Price, $1.30.

Reference was made in the last number of the REVIEW to Dr. Walter's book on the Right to Property according to the teaching of St. Thomas and of Modern Socialism. The essay, it was there said, runs parallel with Dr. Schaub's works on the same general subject, though each writer deals with some distinctive matter, so that they are mutually supplemental. A notice of Dr. Walter's more recent work on Social Politics in their relation to Ethics may be fittingly introduced by some further comment on his prior essay.

The author is careful to note at the outset that in recurring to St. Thomas for a theory of property-right, the expectation is not to find an exhaustive study of the subject. The Angelic Doctor had no occa-

sion to elaborate such a study. He treats the matter rather as a side-issue in connection with the morality or rather immorality of robbery and stealing. One misses, moreover, in his treatment the distinction that plays so important a part in later political economy between goods consumed by immediate use and goods as means for further production. St. Thomas furnishes rather the principles underlying the entire subject,—principles which he had taken from "the Philosopher" and further developed and applied by the light of his own far-seeing intellect as well as of Christian revelation. Dr. Walter has gathered together in his first chapter (pp. 7–86) these principles and unfolds them substantially—though in briefer fashion—as Dr. Schaub has done in his kindred work. The author's distinctive contribution to the general subject is his historical study of the earlier socialistic views on property.

The great movement that ushered in modern history set up against the Christian-ethical teaching of St. Thomas on the right to property a contrary theory based on pagan principles. The Reformation and Humanism, reviving the principles of the Stoa on the one hand and of Epicure on the other, reëstablished Individualism, which passed from philosophy first into economical theory and then into economics and practical life. The author follows the fate of this excessive Individualism till the reaction came with and by the Revolution into French Socialism. Socialism in France "lived itself out," as he says, in the communistic phantasies of Proudhon, and passed for reconstruction over to Germany. In the meantime, however, the extreme Individualism, taken from Locke and given economical application by Adam Smith, had found in England a reaction in the socialistic theories of Robert Owen. On the basis of the Kantian and Heghelian philosophy, and with material drawn from the socialistic literature of France and England, the three master builders, Rodbertus, Lasalle, and, above all, Karl Marx, have raised the structure of Socialism that now commands attention and not a little dread in Germany.

The picture Dr. Walter has drawn on these lines of the development of Socialism is not large, but the main figures stand out prominently, and their relations the reader can easily grasp (Ch. II, pp. 87–162). The third and concluding chapter of the book is devoted to a running comparison between the Thomistic and the socialistic teachings, and to a brief critique of the latter in the light of the former (pp. 163–220).

A useful feature is the bibliography with which the book closes. The list of the most important German works is fairly complete up to the date at which the book was published, but the French and English literature of the subject is hardly noticed at all.

The central thesis, in the first of the two books here under notice, is that the right to private property in enduring goods is founded not only on the physical and intellectual needs of man, but deeper still and more ultimately in the moral order, on the ethical and religious constitution and tendencies of human nature. The latter point of this thesis receives extension and fuller justification in the second book mentioned above, on Social Politics in Relation to Ethics. The definite department of the social sciences covered by what the Germans call *Socialpolitik*, is not easy to determine, and the more one reads of the literature devoted to the subject the less easy the determining process becomes. Dr. Walter quotes a number of meanings in which the term is taken, and of them seems to approve two. The wider acceptation embraces so much of the general science of government as concerns "the direction, promotion and adjustment of the various social aggregates (*Gesellschaftkreise*) by the government (*Staat*), and in the interests of the social body" (*Staatlichen Gemeinschaft*, p. 12). He accepts Dr. Brüll's definition of the narrower meaning of the word as synonymous with sociology in a restricted sense, as "that branch of the sciences of government which deals with the relations of public authority to the individual productive classes, and to the mutual interests of these classes within the economical order" (*ib.*). The author adopts this latter definition as practically his own. Over against it he sets the formula of Sombart: "Social politics embraces those teachings and measures of civil government on the economic side (*Wirtschaftspolitik*) which concern the preservation, development and suspension of economic systems." All these definitions are, we confess, a little vague, but it is not easy to express in clear English the manifold sections into which the Germans, with their compound terminology, divide the social and political spheres. Sombart has formulated his definition in view of subordinating *Socialpolitik* under *Wirtschaftspolitik*, and throughout the work which Walter subjects to criticism the two terms are identified. But beyond this theory of scientific classification, Sombart's purpose is to free political and economical science from all ethical concepts or "implications," and thus to confine them rigidly to purely economical ideas and ideals,—that is, to what concerns production of wealth. It is against this radical separation of economics from ethics, and with this academical distinction the involved actual sundering of the two corresponding objective orders,—the external and the internal, the material and the spiritual, the temporal and the eternal,—that Dr. Walter directs his entire work. He selects for principal criticism Sombart's *Ideale der Socialpolitik* as one of the

most recent and ablest defendants of the divulsion theory; but he pursues the theory into many another fastness to which it betakes itself for the protection of the noted leaders in recent economics and ethics. The work is one which every student of these sciences will find of great help, as well for its thorough analysis of the correlations of ethics and politics and economics, as for the literary apparatus in which the history and burden of recent speculation on the subject are fully set forth. F. P. S.

LEHRBUCH DER PHILOSOPHIE AUF ARISTOTELISCH-SCHOLASTISCHER GRUNDLAGE. Zum Gebrauche an höhern Lehranstalten und zum Selbstunterricht. Von A. Lehmen, S.J. Freiburg: Herder (St. Louis, Mo.): 1899. I. Band. Pp. xv—444. Price, $1.90.

The scope of this recent work on Catholic philosophy is plainly expressed by the title. The author has aimed first at producing a convenient text-book for use in higher educational institutions, in which philosophy is taught through the medium of German; and secondly, at furnishing "all those who are interested in philosophical speculation and unbiasedly seek the truth, a guide through the labyrinth of philosophical opinions and systems." This double purpose he accomplishes by combining brevity with comprehensiveness as to material, and adequate fulness of argumentation with simplicity and clearness of diction as to method. The matter so far treated embraces Logic, Critics, and General Metaphysics. Another volume, promised for the end of this year, is to contain the remaining departments of Special Metaphysics. The subjects explained have been so often worked over in the Latin manuals that the author's task lay entirely in rendering into his own perspicuous language the wealth of the traditional philosophy. His success in this process is worthy of all praise.

ST. JOHN DAMASCENE ON HOLY IMAGES. Followed by Three Sermons on the Assumption. Translated from the original Greek by Mary H. Allies. London: Thomas Baker. 1899. Pp. 216.

A translation of the treatise on Holy Images—*πρὸς τοὺς διαβάλλοντας τῶν ἁγίων εἰκόνας*—by the last of the great Greek Fathers, who is at the same time the definite forerunner of the speculative method inaugurated by the scholastics of the Middle Ages, has a special interest and significance for our time. In the first place, there never appears to have

been made any attempt to put into English this important tract of the Damascene, in which he sums up the traditional Catholic teaching on the devotion to our Blessed Lady and the Saints, by quoting from the writings of the great Doctors of the Church during the six centuries that preceded his own time, thus taking us back quite to the Apostolic age. In the next place, no theological commentator could be found, in all the range of Catholic apologists down to our own day, who meets the issues of controversy more directly than St. John. He had splendid opportunities of learning from his Arab opponents that circumlocution and disputing about words lead to no purpose in religious controversy, and he would lose no time in bringing about "disestablishment" in England if he had a voice in the present ritual controversy, which touches our subject of images and their legitimate use in the liturgical service of the Church very closely. His method is very simple. He cites, for instance, a brief passage from a sermon of St. Basil on St. Gordion. Then he makes a still briefer commentary, somewhat in the following fashion: "The remembrance of the saints is thus, you see, a glory to God, praise to the saints, joy and salvation to the whole world. Why, then, would you destroy it? This remembrance is kept by preaching and by images, says the great Saint Basil" (page 37). Then he goes on citing other passages from the same Father and other ecclesiastical writers in regular order.

The translation, so far as a cursory reading enables us to judge, is very carefully done; indeed, it is probably too literal for those moderns who believe we must at all hazards avoid offending the sensitive apprehensions of our Protestant friends, that by "adoring" the image of the "Mother of God" we give shocking proof that we are real idolaters. The daughter of Thomas W. Allies is not in the least afraid to let episcopal folk think that Catholics believe what they do not believe.

INSTITUTIONES THEOLOGIAE MORALIS GENERALIS. Auctore G. Bernardo Tepe, S.J. Cum approbatione Em. Card. Richard. Arch. Paris. Volumina duo continentia Tractatus de Actibus Humanis, de Legibus, de Peccatis, de Virtutibus, de Donis. Cum Appendice de Perfectione Vitae Spiritualis. Parisiis: P. Lethielleux. Pp. 361 et 412. Prix (2 vols.), 8 francs.

Students familiar with the theological manuals published within recent times will have had no hesitation in placing P. Tepe's former volumes, entitled *Institutiones Theologicae*, among the best compendiums for scholastic use. The manner in which he handled the topics

—*de Vera Religione, de Ecclesia, de Deo, de Gratia, de Sacramentis*, as treated in the four handy volumes favorably commented upon by us on a former occasion,—made his work conspicuous at once by its precision, its comprehensiveness and its easy style of exposition. The same must be said of the present work, which introduces us into the field of moral theology. The sub-titles of our heading sufficiently indicate the specific matter contained in these two duodecimo volumes. There are the customary "Quaestiones," with their "Capita" and "Articuli," their "Propositiones" and "Scholia." The methods of proof, too, are the same with which the student of systematic theology is so familiar: first, *ex Scriptura*, then *ex variis declarationibus Ecclesiae, ex Patribus, ex auctoritate Theologorum, ex praxi Ecclesiae, ex multiplici ratione theologica;* close upon which follow the objections made by opponents: *Dices I*, etc., with the *Respondeo*, wholly in the fashion of the Angelic Doctor of Aquin.

Among the chapters which exhibit an exceptionally clear and thorough development of Catholic doctrine as applied to concrete circumstances under modern conditions, we should single out that which deals with the right and duty of education. The conviction that the State has no right to force children indiscriminately, and without regard to the religious convictions of their parents, into neutral schools, has, strangely enough, failed to take hold of the popular masses in America, whilst in Europe, even in Protestant countries, both people and governments have recognized, and in their legislation established the fact, that liberty of conscience cannot exist without such conviction. In this matter—and it is a vital matter—American citizens are practically slaves of the idea that purely intellectual training gives a guarantee of civil prosperity, which of course is a fallacy; for the educated infidel is an easy victim to anarchical notions, and as such becomes the most dangerous internal foe of well-regulated government.

In the matter of disputed questions in moral theology, P. Tepe preserves on the whole a golden mean. He defends, therefore, the moderate "probabilism" which other eminent Jesuit theologians have accepted as a norm that meets the express approbation of the Church. He maintains that St. Alphonsus belongs to this same school, and argues with much erudition against the proposition of the Redemptorist theologians, who hold that the system of the Saint, as propounded in his *Homo Apostolicus*, clearly shows that he did not admit the "communis et simplex probabilismus" defended by the Jesuits, but that he had always taught (more or less explicitly) what is termed

the doctrine of "aequiprobabilism." Whilst the question is one of interpreting written words, the full meaning of which could be realized only by the one who wrote them, we must confess that P. Tepe makes out a very good case for the probabilist defence.

The rest of the work, both as to spirit and method, is in harmony with the points which we have singled out for comment.

LAYS OF THE KNIGHTS. By Clement William Barraud, S.J. London, New York and Bombay: Longmans, Green & Co. 1898.

Father Barraud has already received merited recognition from both the religious and secular press for his two historical dramas, *Saint Thomas of Canterbury* and *Saint Elizabeth of Hungary*. In the present volume he has brought together many sonnets and some occasional verses, in addition to the *Lays*, which give the title to the book, and whose romantically religious treatment continues the atmosphere of his two historical dramas. Father Barraud's graceful muse sings songs pitched in many keys, but always dignified by a pleasant, not a forbidding, religiousness of accent. And so it is that, in the two lovely lyrics that close the volume, we have the sadness of human longing voiced in the first ("Never"), but conquered by the high religious resolve of the second ("Onward").

NEVER.

Oh, for the lark's free lay
And the smell of the gorse and the broom!
Oh, for the heather in bloom,
And the breath of the rising day!

Oh, for the gloaming sand
And the lisp of the crimpled sea!
Oh, for the moor and the lea,
For the woods of my native land!

Oh, to be one hour free,
To bathe in its balmy air,
To taste of the joys that were,
And that never again can be!

ONWARD.

Never: for on we go
Over a shelterless plain,
Bleached by the sun and the rain,—
On to the hills of snow.

Leaving old loves behind,
Never their eyes to greet
Till all true lovers meet:
Stern hearts, but not unkind.

'Tis the old cry: "God wills!"
The old sign: a blood-red cross.
Gain is begotten of loss.
On to the snow-clad hills!

The last stanza forms a pleasant *Envoi* to a volume, whose titular poems are *Lays* illustrative of the same self-devotedness. H. T. H.

ECCLESIASTICAL CHANTS at Burial of Adults and Children according to the "Rituale Romanum." By John Singenberger. New York (Ratisbon and Rome): Fr. Pustet & Co. Pp. 24. Price, $0.30.

MASS IN D, for Chorus, Solo Voices, Orchestra, and Organ. By Alois Bartschmid. Hartford, Conn. Pp. 24.

Prof. Singenberger's efforts to popularize the authorized chants of the Church deserve every recognition, even by those who do not wholly sympathize with the claims of the Caecelia Union for establishing a rather severe standard of reform in the matter of ecclesiastical music. As for the music of our Burial Service, nothing surely can render it more solemnly impressive than a strict adherence to the prescribed form of the Roman Ritual. The present edition of the chant gives, besides the proper psalm tone, a score of falsibordoni for two, three, or four mixed or male voices.

The new *Mass in D*, by Bartschmid, gives, in the judgment of experienced choir-leaders, special satisfaction from both the technical and the practical point of view. It is rhythmic, keeps up an effective melody, in which the tones of the Gradual and Vesperal are occasionally introduced with clear subordination, and provides an orchestral score which can be used without extreme demands upon instruments. On the other hand, it is easy on the voice, never calling upon the singers for notes out of the usual compass. It avoids senseless repetition, and altogether contributes to the devotion of the sacred service.

Recent Popular Books.[1]

AMATEUR CRACKSMAN: E. W. Hornung. $1.25.

The author dedicates "This form of flattery" to Mr. A. Conan Doyle, the creator of Sherlock Holmes, but his hero is a counterpart, not an imitation of Holmes, being an amateur burglar at war with professional detectives. He conducts many robberies with triumphant success, but at last is captured. Whether or not he escapes is left as doubtful as the death of Holmes, and the author so skilfully perverts his readers' sympathies, that most of them will hope that he succeeds in swimming the ten miles of water which lie between him and safety when he disappears from the tale.

BETWEEN CÆSAR AND JESUS: George D. Herron. $0.75.

This small volume contains eight lectures, embodying the spirit of the American private citizen's growing rebellion against monopolies, and his dissatisfaction with such consolations as the various Protestant sects can offer. The author is either quite ignorant of Catholicity, or sedulously bent upon concealing any knowledge of it, and he makes complaints against what he calls Christianity, although his view is invariably bounded by the narrow, if variegated, Protestant horizon. The closing chapter, entitled "The Victory of Failure," is a fine appreciation of what may be accomplished by individual charity. As a sign of the times, the book deserves attention.

DISCUSSIONS IN EDUCATION: Francis A. Walker. $3.00.

The author, for the last fifteen years of his life President of the Massachusetts Institute of Technology, and well known as a political economist, discusses the value of technical and manual education, the teaching of arithmetic in the elementary schools, and certain college problems. The book is almost as valuable to voters desirous of doing their duty in the disposal of school-funds as to teachers, and it is written with relentless logic.

ELIZABETH, EMPRESS OF AUSTRIA: A. De Burgh. $2.50.

There is very little in this book which might not have been compiled from newspaper stories published after the murder of the late Empress, except certain photographs, surreptitiously taken, against the well-known wish of the original. Some nineteenth-century Swift should coin a phrase to define the relative guilt of the person who takes such photographs and the person who buys them.

ESPIRITU SANTO: Henrietta Dana Skinner. $1.25.

This, the third recent novel dealing with the stage and opera-singers, differs from its two conspicuous predecessors in making its chief personages men, and in considering their temptations rather than those of women. The Daretti brothers, Italian Catholics, of excellent family, are thrown by circumstances into intimate association with the Spanish colony in Paris, where lives the gentle Christian maiden whose name gives the book its title. Her love-story is that of the younger brother, and is a charming romance; but the elder Daretti sins and suffers before happiness comes to him, and to the high-souled woman whom he loves. Pretty pictures of family life, scenes of miserable intrigue, descriptions of the singer's intoxicating success, and passages inculcating the practice of Catholic piety, are blended in a fascinating story. As a convert, the author knows what arguments are most effective with Protestant readers, and she skilfully presents many of them without destroying the logic of her plot, but her portraits of pious Catholic gentlemen, equipped with every possible attraction are more convincing than argument, for the average novel reader is imperfectly logical. Is it necessary to say that she is the daughter of the Richard Henry Dana who wrote "Two Years before the Mast?"

FORTUNE BY LAND AND SEA: Thomas Heywood and William Rowley: Janet Edmondson Walker. $1.00.

The accident of its presentation by the Delta Upsilon Society of Harvard University has brought this rare play within the compass of the ordinary buyer's purse. Hitherto, it was accessible only in Barron Field's edition, made for the Shakespearian Society more than fifty years ago. The adaptation to the college stage is the work of a well-known graduate of Elmhurst, who has unearthed a few new details in regard to the dramatist and the manager who assisted him in producing the play.

FRANCIS PARKMAN'S WORKS: Vols. III–XII. La Salle; Old Regime in Canada; Count Frontenac and New France under Louis XIV; Half Century of Conflict; Montcalm and Wolfe; Conspiracy of Pontiac; Oregon Trail.

This edition, of which the publication began last autumn, is now complete. It contains twelve portraits, many of them the first reproduced from pictures preserved in France, and eleven other illustrations drawn expressly for this edition.

[1] The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent., except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

Its revision includes the results of consulting the mass of French papers acquired by the United States through Mr. Parkman's exertions, and of detailed and rigorous examination of English State papers. The author's Protestant prejudices occasionally betray him into a phrase unpleasing to Catholic ears, but his intention to be absolutely fair is everywhere visible, and he does not spare either England or the Colonies in his apportionment of blame for evil happenings. Extreme Protestants accuse him of Catholic leanings, which is a clear indication of his impartiality. At present, his work is the standard epitome of the history of Florida, New France, and the English Colonies down to 1769.

FRIENDLY VISITING AMONG THE POOR: Mary E. Richmond. $1.00.

This volume is an attempt to guide the zeal of the vast army of amateur philanthropists now invading the homes of poverty, and embarrassing the police, the administrators of public charity, and the religious orders. Miss Richmond's spirit is amiable and sympathetic, and her book will doubtless reform some of the more docile visitors, for it explains their shortcomings very gently, and it will be of much use to those upon whom falls the task of directing the superfluous zeal of fashionable girls imitating Mrs. Ward's "Marcella," with visions of a destiny similar to hers.

HISTORY OF BRITISH INDIA: Vol. I. Sir William Wilson Hunter.

This first of the five large volumes, within which the author hopes to compress the longest history of colonization to be found in trustworthy and unbroken records, is of interest to all who desire to guess at the possible future history of the American question in the Eastern hemisphere. It relates the successive conquests made by Spain, Portugal, England, and the Dutch, pausing at the moment when victory rested with Holland. The whole dignified tale is summarized in Mr. Kipling's stanza about the white man who "hustles the Aryan brown;" in the end, the Aryan invariably "weareth the white man down," until some other white man finds him weak enough to be expelled from the scene of his labors. The succession of conquest, "hustle," weariness, and expulsion, was unbroken until the English began to combine benevolent measures with "hustling," but Sir William brings the story no further than the massacre of Amboyna. It is instructive summer reading for members of Congress.

HISTORY OF JAPANESE LITERATURE: W. G. Aston. $1.50.

Criticism of Japanese myth and literature is so largely a matter of temperament that readers, unacquainted with the Japanese language, have been sorely puzzled by the wide difference between the estimates offered for their acceptance, but this book gives quotations of such length, and chosen from so many periods, that they may now at least form an idea of the development of Japanese literature, and may gain some conception of its variety. The author considers the archaic and classical periods, the decline and the dark ages, the revival, and the Tokio school of writers, and his work is done with much enthusiasm. If it had no other value, the book would be worth reading for the sake of comparing some of the eccentric forms seen in the Japanese decadent period with the work of Walt Whitman and his imitators. Mere catalogues of ugly things and descriptions of hideous things were once regarded as literature in Japan, but in time Japan became sane again.

IF I WERE A MAN: Harrison Robertson. $0.75.

The author sets his young fellow-citizens a lesson in practical politics, giving them a story showing how difficult the practice of perfect honesty has become to the holder of any office, legislative, judicial, or executive. His hero preserves his self-respect, but loses office, popularity, and sweetheart and expends his whole fortune in the struggle with "the machine." The tale is entirely credible, and the only compensation for the shame of its truth is that its hero is also credible, and that there are still American women who, like the heroine, prize a man's honor above his success.

IN CUBA WITH SHAFTER: Lieut. Col. John D. Miley. $1.50.

Portraits of the principal officers of the Cuban expedition of 1898, a map of Santiago de Cuba, and three maps showing the intrenchments and position of the Fifth Corps, July 1, July 3, and July 14, illustrate this book, which, being written by one of Gen. Shafter's staff, naturally presents events and personages from his point of view. The author refrains from anything in the slightest degree controversial, and leaves the case to the judgment of the reader, therein behaving as a soldier should. He closes his story with two amazing commendatory letters, signed by a Spanish private, and addressed, one to Major-General Shafter and the other to the "Soldiers of the American Army." Apparently misfortune has not deprived one Spaniard of all taste for practical jokes.

LONG WHITE CLOUD: AO TEA ROA: William Pember Reeves. $3.00.

This volume is a pleasant description of New Zealand and its cities and people, with an account of its history and traditions. The author's honestly expressed intention is to place his country in an attractive light, but his work is valuable to teachers and to students in English ways of managing subject races and colonial questions.

MARTYRDOM OF AN EMPRESS: $2.50.

The exquisite face of Elizabeth of Austria, repeated again and again in portraits presenting it in many aspects, makes this book of some value; but the text, even while it professes admiration and love bordering on reverence, is really a chronicle which lacks no scandal and no scandalous rumor of all those manufactured by enemies of the Hapsburg, from the day when Franz Joseph and Elizabeth were betrothed. It is a book to fill a generous

man with anger that it should be written at all, and with thankfulness that it was not written by a man. It is barely possible that obtuseness and not malice is responsible for the work, but it needs much charity to think so. The publishers have given it a beautiful dress and have not trimmed its leaves, so that it is possible to enjoy the portraits without reading the text.

McTEAGUE: Frank Norris. $1.00.

The author follows a brutish man with no graces whatsoever, through his career from the plane of nominal respectability to drunkenness, insolvency, and wife-murder, and thence to a miserable death in the desert whither he has fled with the booty obtained by his crime. The perfect ugliness of the story is not ameliorated by so much as one small adjective, and it excellently represents the work recommended to uneducated readers as "strong." In reality, such a story is as weak as a skeleton stripped of muscles, tendons and sinews, unfitted with nerves and brain—a mindless, soulless horror. The writer does not seem to err by intention, but by lack of good taste and of acquaintance with real literature, but his work is none the less mischievous.

MIRACLES OF ANTICHRIST: Selma Lagerlof. Translated by Pauline Bancroft Flach. $1.75.

Sweden is not the source to which the Church would naturally turn for an ally against the evil which is in socialism; but this book is a cleverly planned allegory veiling a telling attack upon the spurious virtues of socialism, and a reply to the insults which it heaps upon Christianity. It is a story of life in one of the villages on Etna during a time when, by mischance, a base copy of the Holy Child of Aracœli was held in high regard among the people, being supposed to be the original. In its crown of gilt tin is inscribed "My Kingdom is only of this world," and, in short, it represents Antichrist, and to ask for the intercession of him whom it personifies is sacrilege. The supplicants receive what they ask, worldly success and nothing more, and the end is tumultuous misery and unbelief. The story seems like a tale of everyday coincidence until the hidden cause is unmasked, but as a romance it is so interesting that it will be read to the end, where the moral lurks in the space of two pages, and is spoken by "the old Pope, who is wiser than any one now living."

NEW FAR EAST: Arthur Diósy.

The object of this book is rather the formation of English opinion in regard to Japan than the production of an effect upon American readers, but it shows the Japanese as they appear to themselves, grave, thoughtful, and devoted to the aggrandizement of their country. The author lays but little stress upon those differences in character and usages which separate the white and the yellow races, but he explains some of the modifications produced by intimate acquaintance, and shows the Japanese willingness to adopt ways presenting themselves as more excellent, and Japanese firmness in rejecting changes apparently injudicious. The illustrations, by Mr. Kubota Beisin, a Japanese artist, confirm Mr. Diósy's opinions on these points, and are valuable examples of the results produced by training in two widely diverse schools.

NOTES FROM A DIARY KEPT CHIEFLY IN SOUTHERN INDIA: Sir M. E. Grant-Duff. 2 Vols.

These books are a treasury of anecdote collected in the period from 1881 to 1886, when the author was Governor-General of Madras. The author drew on his home-correspondence and on reminiscences related to him, so that the stories are of no very sharply defined type. These are the fifth and sixth volumes of the "Diary," but they are independent of the others.

RACHEL: Jane H. Findlater. $1.00.

The hero is an untaught preacher of one of the countless English sects, ill-balanced spiritually and morally; the heroine is a young woman of social station superior to his, but with an exceedingly ill-regulated mind, and she pursues him with very slight regard to his marriage with a girl in his own class. It is a hopeless, discouraging tale, and although its plain lesson is that life without true religion is sordid and ignoble, the author's manner robs it of all impressiveness.

RAGGED LADY: W. D. Howells. $1.75.

The heroine, a poor New England girl, having been adopted by a whimsical rich woman, visits Europe, and contrasts her simplicity with its sophistications. Her little love story ends happily enough, and the book is as good as any of those lately written by its author. Its new feature is an attempt, by force of insistent iteration, to show that underbred Americans omit the letter "r" from their speech, and substitute "You better" for "You should." These melancholy truths are matters of common knowledge, but after a few pages of examples the reader finds himself uncharitably disposed, and, if he be fastidious in the matter of keeping his temper, drops the book long before he arrives at the final scenes, in which the heroine behaves so well as to excuse her sins in orthoepy.

RAMAKRISHNA: HIS LIFE AND SAYINGS: Right Hon. F. Max Muller, K.M.

Ramakrishna was a Hindu "Saint" who died in 1886, and his disciples are among the Hindu gentlemen who have been lecturing in drawing-rooms and making converts among those nominal Christians who, as Prof. Muller says, have never even had an idea of what our Lord taught. The sayings attributed to the "Saint" are not always new, some having been current in English for half a century, but they are good examples of Hindu wit and humor, and may serve to make the Hindu more definite to those readers who confound him with the Mohammedan and the Parsi. There is no danger that they will convert any Catholic.

RAPIN: A. De Vere Stacpoole. $1.50.

The handsome young French hero of this book fancies that he is an artist, although he is entirely without talent, and he is encouraged in the belief by a flock of sycophants, old and young. A brief struggle with the real world shows him both his artistic insignificance and the hollowness of his pretended friends' devotion, and a foolish little milliner, who sacrifices her life rather than disturb his tranquillity of mind, reveals his real spiritual shallowness to him. After this he marries an American heiress, and is rewarded by general approbation. It is to be feared that the story is an accurate picture of life in the irreligious fashionable circles of Paris, and among Bohemians of the more elegant varieties; but as the characters agree that many of the incidents should be concealed from the heiress, it is only reasonable to infer that they should not be set before her young countrywomen. On the other hand, the book has a lesson for foolish American mothers too stupid to learn anything from serious authorities, and its literary construction is excellent.

RICROFT OF WITHENS: Halliwell Sutcliffe. $1.00.

This historical romance belongs to the Jacobite school and shows Prince Charlie, not only as fighting well in the field, but as wielding a good sword in private battle. The hero, a small squire, is pitted against a family of outlaws, apparently drawn from the same traditional sources as Mr. Blackmore's Doones, but neither style nor plot suggests that the author is in any degree indebted to the elder novelist. The book gives no facile instruction on historical events, but is a good picture of manners and men in the Northern England of the last century.

SHORT RATIONS: Williston Fish. $1.25.

These brief tales of cadets at West Point, and officers at a Western post, are written with the sole intention of giving amusement to the American military officer and his friends. They are cleverly told, and the thread of a story connecting them is ingeniously managed.

SINKING OF THE MERRIMAC: Richmond Pearson Hobson, U. S. N. $1.50.

The author is the young naval constructor who planned and executed the sinking of the Merrimac in the channel of the harbor of Santiago de Cuba, was captured by the Spanish, exchanged and given up to General Shafter, and who has been rewarded by being left by the grateful Senate of his country in the rank in which the war found him. The most voracious reader of newspapers will discover that Mr. Hobson's own story is worth far more than the aggregate tales of all the correspondents, and also that it flatly contradicts much that was circulated as trustworthy information during the war. His account of his treatment while a prisoner should neutralize much of the inflammatory rhetoric manufactured for party purposes; moreover, his story is good, although artless.

SPAN O' LIFE: William McLennan and J. N. McIlwraith. $1.75.

The action of this story extends over a period of some eighteen years, and the scene shifts from the Edinburgh and Paris of Jacobite days to the Quebec which Wolfe captured and his countrymen barely held until 1760. All the chief characters are Scottish or French, and all, even the women, are of adventurous temperament, and the plot is well planned, although the action sometimes lags. The author has followed Parkman closely as to the sieges of Quebec, but his personages are invented.

STRONG HEARTS: George W. Cable. $1.25.

This little book contains but three stories, "The Entomologist," "The Taxidermist," and "The Solitary," all tales of New Orleans and all told in the leisurely manner of one who has succumbed to the charm of the South and cannot hurry. The Entomologist describes a yellow fever visitation, but what is much more uncommon, it describes a woman who is sensible, just, and sweet. The entomologist himself, an ugly, greedy, and selfish person, with no heart for anything but butterflies, is made tolerable by Mr. Cable's treatment of him, but after closing the book one perceives that he is one of the most unpleasant beings in fiction, and marvels at an author who can be charitable to his own creatures.

SWALLOW: H. Rider Haggard. $1.50.

The supposed narrator of this story is an aged Boer woman who dictates it to her great-granddaughter, with the intention of keeping her out of mischief while she is copying it on a typewriting machine. Having this laudable purpose in mind, she indulges in many shrewd reflections on her conduct and on the behavior of the young woman's ancestors, and adds much humor to the story of a hard daily life and of the wild adventures of her daughter, who lived for months among the blacks and fought in their battles. The "Great Toek" is one of the chief incidents of the tale, and its story has never been told with more spirit. History relieved Mr. Haggard from inventing any horrors to adorn this story, a fight with African savages needing no embellishment, and he has used his knowledge of the tribesmen very effectually.

THROUGH TURF SMOKE: Seumus Macmanus. $0.75.

Twelve quaint Irish stories, abounding in rough wit, with an occasional touch of sadness. The narrative is carefully kept to the level of the peasant mind, and the reader is left to divine the peasant heart and soul for himself, and unless he knows and loves both he may entirely misunderstand both story and author. It is not a book to recommend to the supercilious or the stupid, but to the friends of the Irish peasant.

TROOPER GALAHAD: Capt. Charles King. $1.00.

The scene is Fort Worth, the theme partly the scandal and gossip of an army

post, and partly the frequent trouble and occasional gross injustice wrought by punishing officers for the dishonesty of their inferiors. The question of political influence in the bestowal of commissions receives attention also.

TWO MEN OF MENDIP: Walter Raymond. $1.50.

"Dialect spoken here" should be written on the title-page of this story, which describes the struggle between two West English rustics, one of whom desires to marry the daughter of the other. The scenes are alternately tragic and humorous, and the manner in which the serious and important characters are made the puppets of the foolish and trivial is highly ingenious. It is one of the tales "best for winter," but worth reading.

WEST POINT WOOING: Clara Louise Burnham. $1.25.

Five stories of cadets and officers at the military Academy and eight of civilian life, all told with pleasant animation, make up the volume. One of the excellent traits in all these little romances is the ingenious manner in which the author punishes the sly, selfish, and affected girls. It is not her fault if her readers be not convinced that honesty is the best policy.

WOOD AND GARDEN: NOTES AND THOUGHTS, PRACTICAL AND CRITICAL, OF A WORKING AMATEUR: Gertrude Jekyll. $3.50.

This volume is written for the meridian of Greenwich rather than for that of Washington, but most of the plants mentioned can be grown in many parts of the United States, and the author's suggestions are often original. The text is illustrated by a large number of photographs of flower-beds, groups of blossoming shrubs, leafy corners and beautiful nooks, and the book would be valuable to any gardener or owner of a garden.

Books Received.

L'EUCHARISTIE d'Après les Prédicateurs Contemporains, avec Préface et Traits Historiques. Par M. l'abbé Pluot, Directeur de l'Enseignement Catholique. Paris: Ancienne Maison Charles Douniol, P. Téqui. 1899. Pp. 304. Prix, 4 francs.

CAMBRIDGE CONFERENCES. Delivered to the Catholic Undergraduates of the University of Cambridge, in the Chapel of St. Edmund's House, Michaelmas Term, 1898. By Joseph Rickaby, S.J. London: Burns & Oates; New York: Benziger Brothers. 1899. Pp. 65. Price, 40 cents.

DIE BUSSBÜCHER UND DAS KANONISCHE BUSSVERFAHREN. Nach Handschriftlichen Quellen Dargestellt von Weihbischof Herm. Jos. Schmitz, Doktor der Theologie und des K. Rechts. Die Bussbücher und die Bussdisciplin der Kirche. Zweiter Band. Düsseldorf: Druck und Verlag von L. Schwann. 1898. Pp. xii–743. Preis, 30 mark.

INSTITUTIONES THEOLOGIAE MORALIS GENERALIS. Auctore G. Bernardo Tepe, S.J. Cum approbatione Superiorum et Eminentissimi Fr. Card. Richard Arch. Parisiensis. Vol. I—Tractatus de Actibus Humanis, de Legibus. Pp. 361; Vol. II—Tractatus de Peccatis, de Virtutibus, de Donis, cum appendice de Perfectione Vitae Spiritualis. Pp. 412. Paris: P. Lethielleux. 1899. Prix, 8 francs.

UN ÉVÊQUE ASSERMENTÉ (1790–1802). Le Coz, Évêque d'Ille-et-Vilaine, Métropolitain du Nord-Ouest. Par A. Roussel, de l'Oratoire. *Le même Librairie.* 1899. Pp. xix–565. Prix, 7 francs, 50.

L'APÔTRE SAINT PAUL. Par l'abbé S. E. Fretté, du Clergé de Paris. *Le même Librairie.* 1899. Pp. xv–518. Prix, 6 francs.

LE PRÊTRE ÉDUCATEUR. Par le R. P. Lecuyer, de l'Ordre de Saint Dominique. Introduction par le R. P. Reynier, du même Ordre.—*Le même Librairie.* 1899. Pp. xliii–266. Prix, 3 francs.

L'ESTHÉTIQUE DU DOGME CHRÉTIEN. Par le R. P. Jules Souben, Professeur au Prieuré de Farnborough (Angleterre). *Le même Librairie.* 1899. Pp. 348. Prix, 3 francs, 50.

LA VIE DU DOGME CATHOLIQUE: Autorité—Évolution. Par le R. P. de la Barre, S.J., Professeur à l'Institut Catholique de Paris. *Le même Librairie.* 1899. Pp. 288. Prix, 3 francs, 50.

LA DÉMONSTRATION PHILOSOPHIQUE. Par l'abbé Jules Martin. *Le même Librairie.* 1899. Pp. 270. Prix, 3 francs, 50.

LE RÉCIT DE LA CRÉATION. Par le R. P. F. de Hummelauer, S.J., Collaborateur au "Cursus Scripturae Sacrae." Traduit de l'Allemand par l'abbé Eck. *Le même Librairie.* 1899. Pp. 291. Prix, 3 francs.

DE LA NOTION D'ORDRE. Parallélisme des Trois Ordres de l'Être, du Vrai, du Bien. Par l'abbé A. Chollet, D.D., Prof. à Université Catholique de Lille. *Le même Librairie.* 1899. Pp. 259. Prix, 3 francs.

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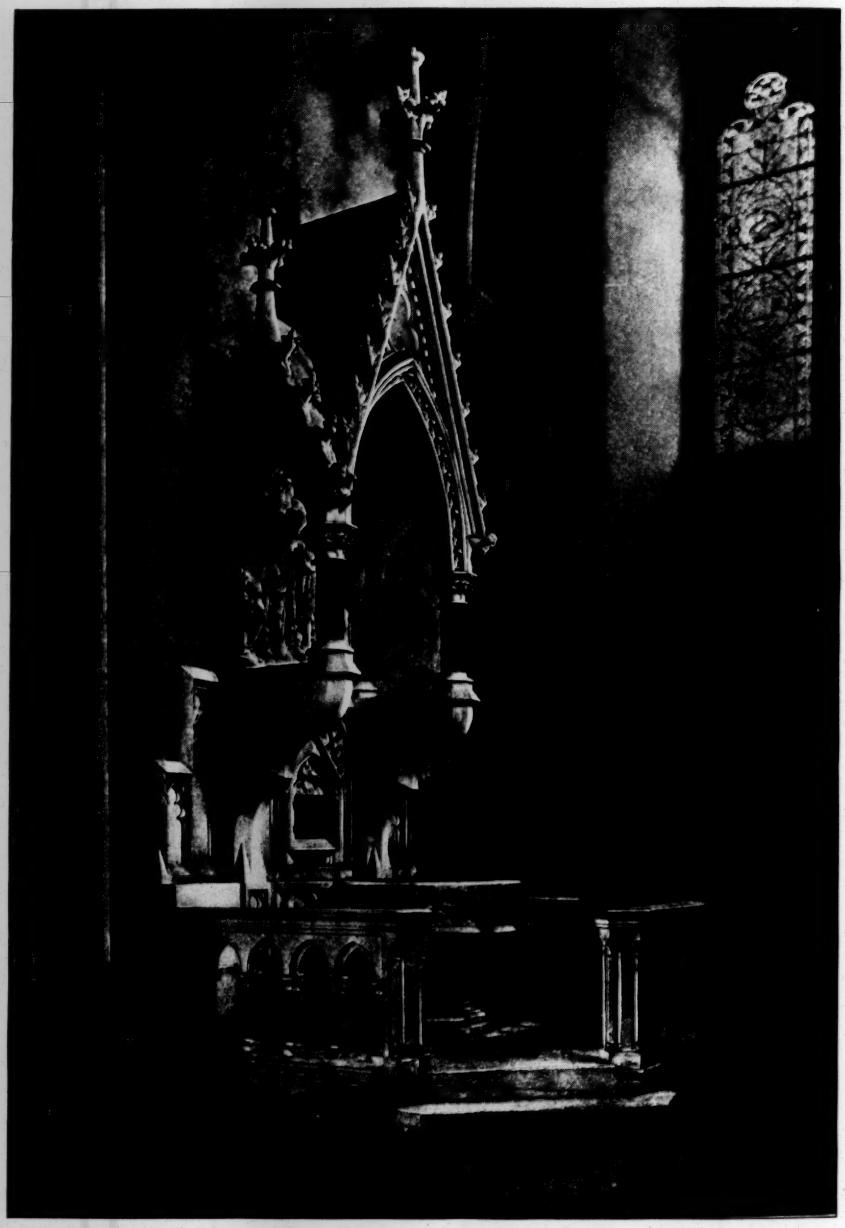

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THE BAPTISTERY.

THE baptistery is that portion of the church in which the rites of Baptism are administered. It is ordinarily a recess inclosed by a railing and containing the baptismal font. According to the directions of St. Charles, the baptistery should be near the entrance of the church, and at the left hand.[1] But in churches where large numbers of children or adults are to be baptized, much inconvenience arises from the limited space in which the catechumens and their sponsors are crowded together. Hence it became customary at an early date in the life of the Church, when numerous converts flocked to her to be baptized, and when she began to unfold the outward splendor of her impressive ritual by the symbolic application of architectural and decorative art in the construction of her temples, to have separate buildings attached to the churches, in which solemn Baptism was regularly performed. Some of these baptisteries are very large, and marvels of artistic beauty, testifying to the great reverence in which the Sacrament of regeneration was held. One of the largest baptisteries in the world is that of Pisa. It is built in circular form, with a diameter of 116 feet. A no less remarkable and well-known baptistery is that of the Florence Cathedral, the beautiful bronze doors of which, symbolizing the fact that Baptism is the gate opening the road to heaven, engaged during more than fifty years the artistic zeal and labor of Lorenzo Ghiberti and his associates or successors.

[1] *Act. Mediol. eccl.* L. I, c. 19, p. 580.